

# **NEW TESTAMENT**

**CORNELIUS NARY**

**1718**

# **Wipf and Stock Publishers**

## **Bible Versions Reproduction Series: Volume #21**

### **THE *New Testament* OF OUR Lord *and* Saviour JESUS CHRIST**

Newly Translated out of the Latin Vulgate

**By: Cornelius Nary**

**1718** Original Publisher, The Author, London or Dublin

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

While still searching for hard-to-find original printings of Bible translations, many collectors have indicated what a delight it would be to have on their own shelves accurate reproductions of Bible versions currently available only in museums, libraries and private collections. Now such an opportunity is being offered by a collector who is himself a member of our Society.

It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

It is essential, of course, that the reproduction process pose no threat to the integrity of the volumes being copied—no matter how fragile the precious originals may be. Such a method is now available, and Jim is demonstrating his confidence in the process by being the first to make some of his own prized volumes available.

Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
(Charter Member #12)

\*additional versions supplied by:  
Bill Chamberlain



## CORNELIUS NARY

(1658-1738)

*Irish divine, controversialist author, and translator of the first Catholic version of the New Testament into English since the Rheims.*

Cornelius Nary was born in the parish of Tipper in Co. Kildare. The year of his birth is uncertain. 1660 is usually cited, but Fagan argues convincingly for 1658. The future priest received his elementary education in the town of Naas. Little is known about his preparation for ordination. This took place in Kilkenny in 1682. In the following year he went to the Irish College in Paris to continue his religious education. There he came under the Gallican influence that would keep him at odds with many of his colleagues throughout his career. He went on to obtain from the University of Paris the degree of C.F.P.D. (*Consultissima Facultatis Parisiensis Doctor*) in 1694. In addition to religion, his studies included civil law, a subject that would be of great use to him in the struggle for Catholic emancipation in the British Isles.

After a stay in London where he served as tutor to the son of the Earl of Antrim, Father Nary returned to Ireland, apparently in 1699. Here he began his lifelong career at St. Michan's in Dublin. DNB states he was imprisoned for his faith in 1702. While possibly true given the legal disabilities of Catholics at the time, this cannot be corroborated. It was while serving at St. Michan's that Nary began his translation of the New Testament. As a parish priest serving on the front lines in an environment hostile to his religion, he saw the need of his flock for an updated edition of the Rheims version. The latter had first been published in 1582 and had never been revised in subsequent printings. Translating from the Latin Vulgate and consulting the Greek, Nary completed the work by 1714. His great achievement had "cost him ten years' hard labor." The manuscript received favorable reception from his superior, the Archbishop of Dublin. That prelate authorized Father Francis Walsh to write, "You have now by your indefatigable labor furnished us with what we so long wished for, and so much wanted."

Nary's New Testament was published in 1718. As can be seen on the title page, his initials (C.N.) appear, followed by his degree (C.F.P.D.). It is interesting to note that there is no mention of a publisher or place of publication, although a second title in some copies includes a London imprint (see note below). Editions of the Rheims New Testament up to that time had all originated from the Continent. The size of Nary's New Testament is small octavo, so that "... it may be easily carried about in the Pocket . . ." Despite the favorable review cited above, many of Nary's fellow Catholics disapproved of his translation. His French education had long been the cause of suspicion. One of his strongest critics was Father Robert Witham, President of the prestigious English College

at Douay, who would publish his own New Testament translation in 1730. Witham pointed out that in some places Nary's translation unjustifiably followed the Protestant King James Version, e.g., in Matt 19:11, I Cor 7:9 & Gal 5:17. The translation attracted enough negative attention to cause its condemnation by Rome in 1722, although intervention by the Irish hierarchy of bishops probably prevented it from being placed on the Index of Prohibited Books.

Nary was responsible for a number of other literary works, including *A New History of the World* published in 1720. The first half of this work is an abridgment of the Old Testament. As Pastor of St. Mican's, he compiled an admirable record of parish administration and was fully engaged in the fight for Catholic emancipation. To some, his pragmatic approach made him appear too lenient with the British Government. For example, his authorship of a proposed Oath of Allegiance to the Crown angered the Catholic Pretender James Stuart who had authority from Rome to nominate bishops. This was a factor in Nary's failure to gain the See of Dublin when it became vacant in 1724.

At the time of his death in 1738, Nary's New Testament had been virtually forgotten. In that very year appeared the first of a series of revisions of the Rheims New Testament for which Bishop Challoner was chiefly responsible. These would become the standard for English language Catholic Bibles for the next two hundred years. However, later scholars came to recognize the value of Nary's work. Father Pope compliments his independence of judgment and "his insistence on the need for study of the common epistolary (koine) Greek of the New Testament times if one would rightly appreciate the Greek of the Evangelists." Pope judges Nary's renderings superior to those of Challoner in numerous instances.

*A second edition of the Nary New Testament appeared in 1719. It included a new title page and made corrections to the first edition. These are: a) addition of an "Errata" notation at the base of the page containing the Order of Books (immediately preceding text), b) correction of an omission of part of Apoc 18:22, and c) correction of the title to the Epistle of St. Jude. The exemplar from which this reproduction was made has the first edition (1718) title page, but also includes the corrections attributed to the second edition. This type of anomaly is not unusual in antiquarian books. The exemplar also lacks the second title appearing in some copies. It features ornamental lines, a large vignette, and the imprint: LONDON, Printed for J. Moore in Cornhill, 1718.*

COTTON, *Rhemes and Doway* (Oxford, 1855); *Dictionary of National Biography*; FAGAN, *Dublin's Turbulent Priest, Cornelius Nary (1658-1738)* (Royal Irish Academy, Dublin, 1991); POPE, *English Versions of the Bible* (B.Herder, St. Louis & London, 1952).

THE  
*NEW TESTAMENT*  
OF OUR  
Lord *and* Saviour  
Jesus Christ.

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Newly Translated out of the Latin Vulgar.

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AND  
With the Original *Greek*, and divers Trans-  
lations in vulgar Languages diligently  
compared and revised.

TOGETHER  
With Annotations upon the most remarkable Passages  
in the Gospels, and Marginal Notes upon other  
difficult Texts of the same, and upon the rest of  
the Books of the New Testament, for the better  
understanding of the literal Sense.

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By C. N. C. F. P. D.

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Printed in the Year. 1718.



# THE P R E F A C E.

**S**INCE the *Latin Vulgar* has been declared Authentick by the Council of *Trent*, and that the same has been by order of *Sixtus V.* and *Clement VIII.* corrected and amended of the Faults and Imperfections crept into it in process of time, thro' the Neglect of Transcribers, it is not to be expected I shou'd translate the New Testament, which is design'd for the Use of the People, from the *Greek*, or from any other *Latin Copy* than that of the said *Vulgar*; because, it is fit the People should understand the Scripture, as it is read in the Catholick Church, and as they hear it in the publick Service, and at their private Devotions.

I am not insensible of my Insufficiency for so great an Undertaking, nor of the many Censures and Reprehensions to which my Weakness shall render my Work obnoxious. I have always before my Eyes the Answer which the learned *Genebrard* made to *Henry the III. of France*, who being desirous to have a good *French Translation* of the Bible, asked *Genebrard*, how much time would the finishing of such a Work take up, and what would be the Expence thereof? This great Man, who had thoroughly understood the Matter, and was very well apprized of the Difficulty of such an Undertaking, answered, *That it would take up Thirty Years, that there should be Thirty Divines well read in the Oriental Languages employed in the Work, that no less than two hundred thousand Crowns would defray the Charges, and that after all he would not promise his Majesty that the Work should be free from all Manner of Imperfections.*

## *The Preface.*

However, considering that many other private Divines have gone before me, and succeeded so well as to get the publick Applause and Approbation of Universities and learned Men; having attained to a competent Knowledge of the Oriental Languages, and making this my chief Study these many Years past, I thought I might venture, at least by way of Essay, upon this Work, especially considering on the one Hand, the great need my Country-men have thereof; and on the other, that no Fault or Imperfection in any Vulgar Translation of the Scripture, ought in Reason to prejudice the Faith or Manners of Men of Sense; because the *Latin Vulgat*, the universal Tradition of the Catholick Church, and the Authority of the same, are the Standard of our Faith, and not any vulgar Translation of the Scripture which is but of private Authority.

We have no Catholick Translation of the Scripture in the *English* Tongue, but the *Doway Bible*, and the *Rhemish Testament*, which have been done now more than an Hundred Years since; the Language whereof is so old, the Words in many Places so obsolete, the Orthography so bad, and the Translation so very literal, that in a number of Places it is unintelligible, and all over so grating to the Ears of such as are accustomed to speak, in a manner, another Language, that most People will not be at the Pains of reading them. Besides, they are so bulky that they cannot be conveniently carried about for publick Devotion, and so scarce and dear, that the Generality of the People neither have, nor can procure them for their private Use.

To supply all these Defects, I have endeavoured to make this New Testament speak the *English* Tongue now used, as near as the  
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### *The Preface.*

many-Hebraisms wherewith it abounds, and which (in my Opinion) ought never to be altered, where they can be rendered so as to be intelligible, would allow. I have taken all the Care imaginable to keep as close to the Letter as the *English* will permit, and where the *Latin* Phrase would prove unintelligible in the *English*, and that a Word, or two, or more, must be added to make the Sense clear, I took this Precaution: If the Word or Words to be added are evidently implied, tho' not expressed in the *Latin* according to the grammatical Construction, which every good Translator ought to have always before his Eyes, I put the same in the Text in *Italick* Characters: But where they are not so evidently, and plainly implied, and yet do seem to be wanting to make the Sentence full and plain, I put the Word or Words in the Margin with a Mark of Reference, and the Word *supple* or *supply* before them.

There are certain Words in the Scripture, which Use and Custom have in a manner consecrated, as *Sabbath*, *Rabbi*, *Baptize*, *Scandalize*, *Synagogue*, &c. These I have every where retained, tho' they are neither *Latin* nor *English*, but *Hebrew* and *Greek*; because they are as well understood, even by Men of the meanest Capacity, as if they had been *English*.

I was always of Opinion, that it was morally impossible to succeed in translating the new Testament into any vulgar Language out of the *Latin*, without being read in the *Hebrew* and in the *Greek*, by reason of an infinite (as I may say) Number of Phrases that are ambiguous, and may be construed in a double Sense in the *Latin*, which yet are limited and only determined to one Sense in the *Greek*, and according to the *Hebrew* Idiom, can have no other: But I am now convinced  
by

## *The Preface.*

by Experience, that it is not enough to understand the *Greek* of prophane Authors, but that one must withal be thoroughly acquainted with the *Helenist*, or the *Greek* of the Synagogue: For this is the Language into which the Law of *Moses* and the Prophets were translated, (as is commonly believed) by the *Septuagint*: And these Doctors being *Jews*, gave the *Greek* the very Turn and Genius of the *Hebrew* Phrases and Particles; so as to make them signify very often quite another thing than what they generally do in prophane Authors. Now the Apostles being *Jews* also, and being acquainted only with the Turn and Genius of the *Hebrew*, and this *Greek* of the Synagogue; wrote in the Style of the *Septuagint*, and gave the same Turn to the *Greek* in the New Testament, as the *Septuagint* had given to it in the old. Hence proceed a great many Ambiguities and Obscurities in the Phrases and Particles of the *Latin Vulgat*, which cannot be understood or determined, but by having recourse to the *Greek* of the Synagogue; so that it is absolutely necessary for a Translator to be well read therein.

Besides, there are several Particles in the *Greek* that are expletive, and serve only for Ornament and Sound, but signify nothing in any vulgar Language, on the contrary, would be a great Defect in them should they be expressed: Now the *Latin Vulgat* has retained a great many of these, which if literally translated, would rather spoil than mend the Sense. And that the *Hebrew* being written in a very concise laconick Style, expressing things by Halfs, and being very barren in Particles and Prepositions, the *Septuagint* following the same Method, wrote in a like Concise, and consequently obscure Style; especially as to the rendering of the *Hebrew* Particles



## *The Preface.*

Particles and Prepositions, where they were forced very often to render one and the same *Hebrew* Particle by several Particles which have different Significations in the *Greek*, as they conceived the *Hebrew* Particle ought to signify in such a Place: So that when there is any Obscurity (as it often happens) or Absurdity, or Ambiguity, or receding from the Analogy of the Faith, arising from the translating of such Sentences, or of such Particles according to their usual Signification; one must have recourse to the *Hebrew*, to see what the meaning of such Sentences, and Particles, and Prepositions must be, in that, or in the like place, and render them accordingly in vulgar Language, tho' they should happen to signify otherwise upon another Occasion in the *Greek* or *Latin*: And yet I maintain, that this is not receding from a literal Translation. For a literal Translation of the Scripture does not consist in giving the Sense or Meaning of the Words in general, but as they are in the Text in Scripture Phrase: Now the *Latin* being taken from the *Greek*, and the *Greek* from the *Hebrew*, it is certain the *Latin* Sentences; and Particles, and Prepositions, can have no other literal Sense in the Text, than that which the *Hebrew* has in the same, or in the like Texts. It will be requisite to give some Examples of all these things.

In the first Chapter of *St. Matthew* verse the 20th. we read in the *Vulgar*: *Quod enim in ea natum est.* The Translators of the *Rhemish* Testament, have rendered this Text thus: *For that which is born in her*: The Doctors of *Leven* in their Translation of the New Testament, have rendered it after the same manner in *French*: *Car ce qui est né en elle*: And so have of late *Montesquieu* and some other

## The Preface.

*French Translators.* Now it is evident, that the Word *natum* in that Place does not signify *born*: For to be *born* is for to come from the Mother's Womb; but it is plain by the whole Context, that Christ was not then come from his Mother's Womb, when the Angel spoke those Words to *Joseph*; and that he only intended to dissuade him from putting away his Spouse the Virgin *Mary*, upon her appearing to be with Child, by declaring unto him, that she conceived not by Man, but by the Holy Ghost.

Now what gave Occasion to these Gentlemen's Mistake is, that they did not reflect, that the Participle *natum* is equivocal or ambiguous. It comes from the Verb *Nascor*, which when taken actively or neutrally, signifies to *spring*, to *rise*, to *budd*, as well as when taken passively, to be *born*. And had they but cast their Eyes upon the Participle *γεννησι* in the *Greek* of the same Text, they might easily see, that the meaning of that Word on this Occasion is *begotten* or *conceived*; and consequently that the Participle *natum* in the *Latin* ought to be rendered by either of these Words.

The like Ambiguity is to be met with, *Luke* 11. verse 4. where we read in the *Vulgate*: *Quod superest date Eleemofynam.* Give *Alms* of what remains: Whence some Divines have concluded, that no Man is obliged by the Precept of Charity to give the Poor, but what is over and above all his own Wants, which every one will be apt to believe his own Fortune scant enough to supply. But if we look into the *Greek* *τις εστιν* we shall find the Ambiguity taken away, and the Sense of the Text to be: Give *Alms* of what you have. It were endless to bring Examples of the expletive Particles and Prepositions

## *The Preface.*

sijons in the *Greek* and *Latin*, which had they been rendered literally according to their usual and ordinary Signification, would quite spoil the Sense and Sound in vulgar Languages. The Particle *Α* in *Greek*, and *Autem* in *Latin*, which in its usual Acceptation signifies *But*, in *English*, is read about forty Times in the first Chapter of *St. Matthew* both in the *Greek* and in the *Latin*: Were this Particle rendered in *English* by the Particle *But*, so many times, or even but twice or thrice. how grating to the Ear, and how contrary to the Genius of that Tongue would it appear? Hence it is, that the most learned Translators of the *French* Bibles have rendered the Text of that Chapter, as if no such Particle had been in the *Greek* or *Latin*. And in my opinion, they did well: For in reality it has no manner of Idea in all those Places of that Chapter, but is put for Grace and Ornament's sake. However, I have in the said Chapter (that I might not seem to omit the least *Nota* without reason) rendered it by the Particle, *and*, as often as it occurs; and in other Places of the New Testament sometimes by the Particle *but*; sometimes by the Particles, *now*, *then*, *and*, *whereupon*, &c. as I judged these to be most agreeable to the Genius of the *English* Tongue, and most proper for connecting Sentences and Periods together. I have also observed this Method in regard of many other Particles, but still so as not to recede from the literal Sense of the Text.

There is more Difficulty in the right understanding of the Prepositions in the Scripture. And the Reason, (in my Opinion) is, that these Prepositions both in the *Greek* and *Latin* being taken from the *Hebrew* Prepositions, which are but very few in Number,  
and

## The Preface.

and whereof one very often Answers to three or four of the *Greek* and *Latin* Prepositions, which yet have different Significations, gave the Interpreters of the Scripture very often Occasion of confounding them together, and putting one for another, as may appear by many Instances which might be brought to prove the same; but to avoid being tedious, I shall only Instance in one Example.

We read in the Vulgar of St. Paul to the *Romans* Chap. 9. 3. *Optabam enim ego ipse Anathema esse à Christo pro fratribus meis.*

The Preposition (*a*) in this Phrase was taken from the *Greek* Preposition *ἀπό* which signifies in the usual Acceptation, *from*, as does also the *Latin* Preposition *a*; and the *Greek* *ἀπό* was taken from the *Hebrew* Preposition *Min*; and it is no less evident by several other Texts of the same Kind, and by the very Nature of the thing it self, that the *Hebrew* *Min* here signifies *for*, and not *from*. For to what end should St. Paul wish that he himself were an Anathema, or accursed from Christ for his Brethren? What would it avail his Brethren, that he should be accursed from Christ? That *Moses* indeed, should desire God to forgive the *Israelites* their great and heinous Sin, or to blot his Name out of the Book which he had written, shews his great Love for his Brethren, and how ready he was to part with the temporal Blessings he expected from God, on condition that his Brethren might be saved: But that St. Paul should wish himself to be accursed from Christ for his Brethren, without any such Condition, or any Prospect of doing them good, as in such Case it could not be expected he should, is hard to be digested, and not easily to be believed of any Man, much less of St. Paul, who knew full well what it was

was

## *The Preface.*

was to be accursed from Christ. Now in translating the Preposition ~~pro~~ and *a*, by the Particle *for*, St. Paul's Christian Love for his Brethren is sufficiently shown, and his Zeal for their Salvation; But withal a Zeal accompanied with Knowledge: *I could wish that I my self were accursed for Christ, for the sake of my Brethren*; that is, I could wish I were an Anathema, an accursed thing, or that I were hang'd on a Tree or Gibbet, as it is written; *cursed be every one that hangerb on a Tree: For Christ*, that is for the Faith of Christ: *For the sake of my Brethren*, that is, that my Brethren may see my Zeal for, and Stedfastness in that Faith, and by that means be moved to think well of the same. But it is high Time I speak a Word or two concerning my Annotations and Notes, and so conclude.

My Design is to make this Work of as little Bulk as possibly I can, that it may be easily carried about in the Pocket for publick and private Devotion. For this end, I have inserted nothing therein but what I judged to be very useful. I have left out the Summaries or Arguments of all the Chapters, except those of the four Gospels. These I judged necessary to be inserted, because the Gospels being an historical Account of the Birth, Life, Doctrine, Miracles, Death, Resurrection, and Ascension of our Lord *Jesus Christ*; to give the Sum of each Chapter in the Front is both useful and agreeable, and withal helps very much the Memory; but the rest I omitted partly to be brief, and partly because I did not judge them very useful. As to my Annotations. I have been pretty large upon the Gospel of St. *Matthew*, but to make amends, I have not made any upon most of the Chapters of St. *Mark* and St.

## *The Preface.*

St. *Luke*, nor upon any Chapter of St. *John's* Gospel, being content to make only short marginal Notes upon them, and to refer the Reader to the Annotations upon St. *Matthew*, as often as any difficult Passage occurs in them, that had been before considered in the said Gospel.

My design in my Annotations and marginal Notes upon the Gospels, and upon the rest of the New Testament, is to reconcile some apparent Contradictions in the Gospels, and to illustrate the literal Sense of the Text: And for as much as the *Greek* in some Places, makes a clearer Sense than the *Latin*, I have now and then put the rendering from the *Greek* Text in the Margin with the Letters *Gr.* before it, to denote that the *Greek* reads so. As to moral or mystical Reflections I have industriously omitted to make any; because the Work would swell to too great a Bulk. In a Word, my chief Aim is to encourage my Country-men to read, and to meditate upon the Will and Testament of their heavenly Lord and Master; by giving it to them in a Stile and Dress less obscure and somewhat more engaging than it has been many Years past. And that it may be the more useful to them, I have annexed a Table to the end of the Work, by looking into which, they shall find in what Chapter and Verse of the *Scripture*, the beginning and end of every Gospel and Epistle that is read in the *Mass* every *Sunday* and great Holy-day all the Year over are to be found, that they may read the same to themselves, while the Priest reads them at *Mass*.

# Approbatio Doctorum

**E**GO infra scriptus sacrae facultatis Parisiensis Doctor Theologus, & Collegii Hibernorum Parisiis Provisor testor me diligenter legisse novam versionem Anglicam novi Testamenti à Clarissimo Do. Cornelio Nary Consultissimae facultatis Parisiensis Doctore factam eamque cum vulgata Editione Latina contulisse & in omnibus fidelissimam reperisse, notasq; adjectas bonas & utiles esse. Datum Parisiis 23. Aprilis 1714.

Joannes Farely:

**I**nter multa Christianae Pietatis adjumenta ac praesidia, nullum est praesentius quam sacrosancta Christi Evangelia frequentè legere, frequentè meditari. Hinc scaturiunt aquae vitae quibus Animam sitientem refocilleris, hinc colligitur caeleste illud Manna quo refectus alacriter ad terram Promissionis contendas. Hinc petenda morum vitaeq; ratio. Quamobrem qui planiores ad haec veri penetralia aditus moliantur, ii rem Christianam mirifice promoveant. Ea mente Reverendus admodum D. D. Cornelius Nary, Presbyter, in Consultissima facultate Parisiensi Doctor, novum Testamentum è vulgata & veteri Editione in Anglicum transtulit: Translacionem hanc Ego infra scriptus sacrae facultatis Parisiensis Doctor, qua potui diligentia, perlegi, fidelitatemq; ac vulgatae nostrae consentaneam, notisq; adjectis bonas & utiles r. p. r. Fructu igitur laboribus vini non pii minus quam eruditi; qui spiritus sancti Oracula tam accurate, tam nitide enucleavit. Idem spiritus sancti Auditor diu facere necesse est. Legere, perlege, letetur. Cor munda, & magis magisq; Cor mundabit ipsa Lectio. Lectio praeparat ad studium vitae sanctae, & Lectorem vitam sequitur. *Quod non a deo sed a nobis igitur augere formam*

### Approbatio Doctorum.

*menis, & novas ille in Corde ita accendat flammam, ut exclames cum duobus Discipulis, Nonne Cor nostrum ardens eras in nobis cum loqueretur in viâ, & aperiret scripturas. Faciet ista, Deo dante, Pietas, ut sapientia divina sub sacris hisce literis involuta descendat in Cor, & omnia bona veniant pariter cum illâ. Datus Parisiis 23. Julii 1714.*

M. Fogarty.

**E**GO infra scriptus Vicarius olim Generalis illustissimi & Reverendissimi Patricii Russell Archiepiscopi Dublinensis & Hiberniæ Primatis, sacre Theologiæ Lector & Professor per Annos septem cum in Galliâ tum in Italiâ, Librorum censor in Italiâ à Magistro sacri Palatii Deputatus, Antiquus Parisiensis Academiæ Rector, Professor Regius & in Regiâ Navarrâ Primarius, fulem facio me diligentèr legissè novum Testamentum Anglicum è vulgata latini in Anglicum sermonem, quod cum vulgata sasis accuratè contuli, à doctissimo & clarissimo viro Do. Cornelio Nary Presbytero dignissimo juris utriusque Doctore Parisiensi summâ cum fide translatum dignumque judicasse ut Typis mandetur. Datum in Aedibus nostris Navaricis. VI. Kal. Feb. MDCCXV.

Mich. Morus.



To the Reverend Dr. Nary.

Honoured Sir,

**I**T was with a great Deal of Satisfaction that I read your Manuscript Version of the New Testament from the *Latin Vulgat*. You have now, by your indefatigable Labour furnished us with what we so long wished for, and so much wanted. Your happy Genius has furnish'd you with the means of reconciling a literal Translation with the Purity of the *English Tongue*: And your Annotations and short Notes upon the difficult Passages of the Text, shew manifestly the Profoundness of your Erudition, and the Brightness of your Wit. In a Word, as I doubt not, but that all Men, who wish well to our Holy Religion, earnestly desire to have, and to read the Will and Testament of their Redeemer in their own Language; so I do sincerely assure you, no Man can cover more, that it shou'd see the light than,

Your most Humble

and most affectionate Servant,

Francis Walsh.

{ Dublin November }  
{ the 10th. }

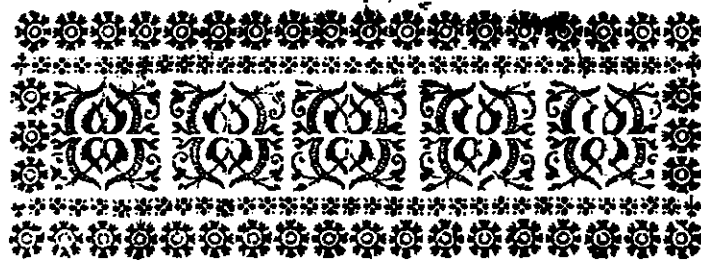
The

*The Order of all the Books of the New Testament, with their proper Names and Number of Chapters.*

The Gospel according to	Chap.		Chap.
St. <i>Matthew.</i>	28.	The second to <i>Timothy.</i>	4.
St. <i>Mark.</i>	16.	<i>Titus.</i>	3.
St. <i>Luke.</i>	24.	<i>Philemon.</i>	1.
St. <i>John.</i>	21.	<i>Hebrews.</i>	13.
The Acts of the Apostles.	28.	The Epistle of St. <i>James.</i>	5.
The Epistle of St. Paul to the Romans.	16.	The first Epistle of St. <i>Peter.</i>	5.
The first to the Corinthians.	16.	The second of St. <i>Peter.</i>	3.
The second to the Corinthians.	13.	The first Epistle of St. <i>John.</i>	5.
<i>Galatians.</i>	6.	The second of St. <i>John.</i>	1.
<i>Ephesians.</i>	6.	The third of St. <i>John.</i>	1.
<i>Philippians.</i>	4.	The Epistle of St. <i>Jude.</i>	1.
<i>Colossians.</i>	4.	The Apocalipse, or Revelation of St. <i>John.</i>	22.
The first to the Thessalonians.	5.		
The second to the Thessalonians.	3.		
The 1st of <i>Tim.</i>	6.		

## ERRATA.

**M**at. Chap. 24. v. 25. for an hungry, read an hungred. Ibid. v. 27. for an hungry, read an hungred.  
 Mat. Chap. 26. v. 3. for Place, read Palace.




THE  
Holy G O S P E L  
O F  
Jesus Christ,

According to St. MATTHEW.

C H A P. I.

*The Genealogy of Jesus Christ according to the flesh.  
An Angel telleth Joseph, that his spouse the Virgin  
Mary had conceived by the holy Ghost, and shou'd  
bring forth a Child who shou'd be called Jesus.*

1.  HE Book of the generation of  
Jesus Christ the Son of David,  
the Son of Abraham.  
2. Abraham begat Isaac, and  
Isaac begat Jacob, and Jacob be-  
gat Judas and his Brethren.

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1. The book of the generation. 'Tis familiar  
with the Jews, to call any History, or Relation, when  
they would record it, by the Name of Book: So that  
the meaning of the Phrase: The Book of the Generation  
of Jesus Christ, is an Account of the Generation or  
Genealogy of Jesus Christ.

3. And Judas begat Phares and Zaram of Thamar, and Phares begat Elron, and Elron begat Aram.
4. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.
5. And Salmon begat Booz of Raab, and Booz begat Obed of Ruth, and Obed begat Jesse.
6. And Jesse begat David the King, and David the King begat Salomon of her that was the wife of Urias.
7. And Salomon begat Roboam, and Roboam begat Abias, and Abias begat Asa.
8. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.
9. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezechias.
10. And Ezechias begat Manasses, and Manasses begat Amon, and Amon begat Josias.
11. And Josias begat Jechonias and his brethren in the transmigration of Babylon.
12. And after the transmigration of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel.
13. And Zorobabel begat Abiud, and Abiud begat Eliacim, and Eliacim begat Azor.
14. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.
15. And Eliud begat Eleazar, and Eleazar begat Mathan, and Mathan begat Jacob.
16. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17. So

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16. Joseph the husband of Mary of whom was born Jesus. Here it may be asked, how it should come to pass that the Genealogy of Christ is recorded, in giving only that of Joseph; since it is plain, that Christ did not assume the Flesh of Joseph, but that of the Virgin Mary, Joseph's Wife? And why was not the Genealogy of the Virgin Mary recorded rather than that of Joseph? To which I Answer. 1st, That in giving that of Joseph, the Genealogy of the Virgin Mary was at the same time given; being both sprung from the same Tribe and Race, namely from the Tribe of Juda: The Law of Moses providing that Men should not take Wives out of another Tribe, but match in their own, to avoid confusion of Families, and of Inheritance; which Joseph being a just Man would by no means transgress.

2dly;

17. So all the generations from Abraham to David are fourteen generations, and from David to the transmigration of Babylon, fourteen generations; and from the transmigration of Babylon to Christ, fourteen generations.

18. Now the generation of Christ. was after this manner: when as his mother Mary was espoused to Joseph, before they came together, she was found to be with Child by the holy Ghost. *The Gospel on Christmas Eve, and upon St. Joseph's*

19. Whereupon Joseph her husband being a just man, would not expose her, but would dismiss her secretly. *Day the nineteenth of*

20. But as he thought on these things, behold the Angel of the Lord appeared unto him in sleep, saying: Joseph son of David, fear not to take Mary thy wife, for that, which is begotten \* in her, is of the holy Ghost. \* *Alias conceived.*

21. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet saying:

23. Behold a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which, being interpreted, is God with us.

24. And Joseph rising from sleep, did as the Angel of the Lord commanded him, and took his wife.

25. And he knew her not till she brought forth her first-born son, and he called his name Jesus.

*2dly, That it was not usual among the Jews to keep Records of the Genealogy of Women; since they generally speaking passed into other Families, where their Male Children were registred. And the design of the Evangelist being only to shew, in this particular, that Christ was descended from Abraham and David, according to the Flesh in the Line of Juda; it was enough to have given the Pedigree of Joseph, since the Virgin Mary was descended from the same Ancestors with him, and in the same Line.*

25. Till she brought forth her first born son. This gave some Hereticks occasion to assert, that the Virgin Mary had other Children besides Christ. But it is a great Error: For this manner of speaking is usual among the Jews, to denote only what is done, without any regard to the future. Thus it is said, Gen. 8. 7. that Noah sent forth a Crow, which went away, and did not return till the Waters were dried on the Face of the Earth. That is, did not return at all any more.

## C H A P. II.

*The wise men come from the East to Jerusalem being guided by a Star. They enquire after Christ. Are directed to Bethlehem. They offer him their gifts. Joseph taketh Jesus and Mary and fleeth into Egypt. Herod murdereth the Children, himself dieth. Christ is brought back from Egypt.*

*The Gospel on* 1. **N**OW when Jesus was born in Bethlehem the sixth of of Juda, in the days of Herod the King, January, the behold there came wise men from the East to Jerusalem, Feast of the

Epiphany, or 2. Saying, Where is he that is born King of the Twelfth-day. Jews? For we have seen his star in the East, and are come to adore him.

3. Which when Herod the King had heard, he was troubled, and all Jerusalem with him.

4. And when he had assembled together all the High-Priests and the Scribes of the People, he enquired of them where Christ should be born.

5. And they said unto him: In Bethlehem of Juda: for thus it is written by the prophet.

6. And thou Bethlehem Land of Juda art not the least among the Princes of Juda: for out of thee shall come forth the Captain, who shall rule my people Israel.

7. Then Herod secretly calling the wise men, learnt diligently of them the time of the star which appeared unto them.

8. And sending them to Bethlehem, said: Go, and enquire diligently about the Child, and when ye shall find him, tell me, that I also may come and adore him.

9. Who, having heard the King, went their way, and to the Star, which they had seen in the East, went before them, till it came and stood over, where the Child was.

10. And seeing the star they rejoiced with exceeding great joy.

11. And entering into the house they found the Child with Mary his mother, and falling down adored him, and having opened their treasures they offered unto him gifts: Gold, Frankincense, and Myrrhe.

12. And having received an answer in sleep, that they should not return to Herod, they went back into their own Country by another way.

13. And when they had departed, behold an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and his Mother, and flee into Egypt, and be thou there till I tell thee: for Herod shall seek the Child to destroy him.

*The Gospel on Holy Innocents, or Childermas-day.*

14. Joseph arose, and took the child and his mother by night, and retired into Egypt, and was there until the death of Herod.

15. That it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called my son.

16. Then Herod perceiving that he had been deluded by the wise men, was exceeding angry, and sent, \* and slew all the male children, which were in Bethlehem, and in all the limits thereof, from two years old, and under, according to the time which he had diligently sought of the wise men.

*\* Superior Officers and Soldiers.*

17. Then was fulfilled that which was spoken by Jeremy the Prophet, saying:

18. A voice in Rama was heard, loud cries, and much wailing; Rachel bewailing her children and wou'd not be comforted because they are not.

19. But

15. Out of Egypt have I called my son. *This Passage is to be understood literally of the Children of Israel, whom God calls a Child, and says, that he called his Son (meaning them) out of Egypt; as appears by the Words of the Prophet Osee, Chap. II. v. 1. For Israel is a Child, and I have loved him, and out of Egypt have I called my Son. But Israel being a Type or Figure of the Messias in their Sufferings and Bondage in Egypt, and in their Distress when they went thither. The Apostle applies the same Passage in the mystical or figurative Sense to Christ's call out of Egypt, being forced to flee thither for his Life.*

18. A voice in Rama was heard, loud cries and much wailing? Rachel bewailing her children, &c. *Some Interpreters are of Opinion, that Rama is not a proper Name, but that it signifies on High, as indeed the Word in the Hebrew Language imports. So that in their Judgment, the Phrase shou'd run thus: A voice was heard on high. That is a loud Voice was heard. However this Action happening in the Land, which fell*

*The Gospel on the Eve of Twelfth-day.* 19. But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt.

20. Saying: Arise, and take the child and his mother, and go into the Land of Israel, for they, who sought the child's life, are dead: *Then*

21. Joseph arose, took the child and his mother, and came into the Land of Israel.

22. But hearing that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, and being warned in sleep, he went aside into the parts of Galilee.

23. And came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the Prophets: for he shall be called a Nazarite.

*to the Lot of the Tribe of Benjamin Rachel's Son ; though the Prophet Jeremy, in the literal Sense, had in View the Captivity of the Tribe of Benjamin, which was carried away by Salmanassar King of Assyria, and which caused great Lamentations and Cries ; yet in the figurative or allegorical Sense, it is very truly applied by the Evangelist to the Cries and Weepings of the Mothers of the Innocents, slaughter'd by Herod's Commands.*

22. For he shall be called a Nazarite. *The Evangelist does not name the Prophets who say so ; and in my Opinion, the Reason is, because a Nazarite signifies one devoted or consecrated to God's Service, as the Books of the Old Testament do frequently observe, which indeed were all penned by Prophets or Men inspired by the Holy Ghost. Now Christ taking the Name of Nazarite, according to the Letter from Nazareth, the Place of his Abode, as is usual, was in reality a true Nazarite in the Spiritual Sense ; that is, consecrated and devoted to the Service of his heavenly Father.*





## C H A P. III.

*John the Baptist preacheth: The austerity of his life is described. He reprehendeth the Pharisees. And baptizeth Christ.*

1. **I**N those days came John the Baptist preaching in the desert of Judea,

2. And saying, Do penance: for the kingdom of heaven is at hand.

3. For this is he who was spoken of by the prophet Esay, saying: A voice of one crying in the desert, prepare ye the way of the Lord, make his paths straight.

4. And the same John had his raiment of Camel's hair, and a leathern girdle about his loyns, and his food was locusts and wild honey.

5. Then went out to him Jerusalem and all Judea, and all the Country round about Jordan.

6. And were baptized by him in Jordan, confessing their Sins.

7. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them: O vipers brood! who hath shewed you to flee from the wrath to come?

8. Bring forth therefore worthy fruits of penance.

9. And

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8. Bring forth therefore worthy fruits of penance. *I do not question but many will find fault with my rendering the Greek Word Μετάνοια, or the Latin Pœnitentia, by the Word Penance; because they would have it rendred by the Word Repentance, or Sorrow. But I shall beg them to consider, that the said Words in Scripture do not signify a bare Sorrow or Repentance, but a Repentance accompanied with Fasting and Weeping, and other penal Works, which are properly called Penance. Thus Christ says, Mat. 11. 20. Wo be to thee Corazin. Wo be to thee Bethsaida: For if the miracles, which were wrought in you, had been wrought in Tyre and Sidon, they wou'd have done penance long since in sackcloth and ashes. And St. Paul 2 Cor. 7. 9. Now I am glad, not that you were made sorry, but because you were made sorry to penance: Sed quia contristari estis ad pœnitentiam. Where you see the Apostle distinguishes between bare Sorrow or Repentance,*  
and

9. And say not within your selves ; we have Abraham to our father. For I say unto you, that God is able of these stones to raise up children unto Abraham.

10. For now the Ax is laid to the root of the Trees. Therefore every Tree which bringeth not forth good fruit shall be hewen down and cast into the Fire.

11. I indeed baptize you in water unto penance, but he, who shall come after me, is stronger than I, whose shoes I am not worthy to bear, he shall baptize you in the holy Ghost and fire.

12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the barn, but the chaff he will burn with unquenchable fire.

13. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized by him.

14. But John forbade him, saying : I ought to be baptized by thee, and comest thou to me.

15. And Jesus answering, said unto him : Suffer it now : for so it becometh us to fulfil all righteousness. Then he suffered him.

16. And Jesus being baptized, came up immediately out of the water : and lo the heavens were

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*and that Sorrow, which is necessary for repairing Mens Transgressions against God, which is the thing now in question ; namely that it is over and above requisite, that Sorrow shou'd be attended with other penal Works, as Sackcloth, Ashes, Fasting, Weeping and the like, so frequently repeated in the Law, and in the Gospel. And, indeed, it was in this Sense the ancient Fathers always took the Word Μετάνοια or Pœnitentia, in the Scripture.*

*15. For so it becometh us to fulfil all righteousness. Tho' the Latin has here, omnem Justitiam, all Justice ; which implies not only an external Righteousness or fulfilling the Letter of the Law, but also an internal conformity of the Mind to the same ; yet I chose rather to render the Word Justitia, Righteousness, than Justice : Because there was a question, in this Place, of fulfilling an external Righteousness, such as Baptism, so frequently used by the Jews upon several Occasions, according to the Law of Moses and the Tradition of their Fathers.*

opened unto him, and he saw the spirit of God descending like a dove, and coming upon him.

17. And behold, a voice from heaven saying: this is my beloved son in whom I am well pleased.



## C H A P. IV.

*Jesus is led into the desert. He fasteth forty days. Is tempted by the Devil. Preacheth in Capharnaum. He calleth upon four Disciples, and healeth many diseased.*

1. **T**HEN was Jesus led by the Spirit into the desert to be tempted by the devil. *The Gospel on the first Sunday in Lent.*

2. And when he had fasted forty days and forty nights, he was after an hungred.

3. And when the tempter came to him, he said: If thou be the son of God, command that these stones be made bread.

4. Jesus answer'd and said: It is written, man doth not live by bread alone, but by every word, which proceeds from the mouth of God.

5. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple.

6. And said unto him: If thou be the son of God, cast thy self down. For it is written: that he hath given his angels charge concerning thee, and in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone.

7. Jesus said unto him: It is again written. Thou shalt not tempt the Lord thy God.

8. Again the devil took him up into an exceeding high mountain, and shewed him all the kingdoms of the world and the glory of them,

9. And said unto him: All these will I give thee, if thou wilt fall down and adore me.

10. Then saith Jesus unto him: Get thee hence Satan: for it is written: thou shalt adore the Lord thy God, and him only shalt thou serve.

11. Then the devil left him, and behold Angels came and ministred unto him.

12. Now when Jesus had heard that John was delivered up, he retired into Galilee.

13. And having left the city Nazareth, he came and dwelt in Capharnaum, a sea-coast town, in the confines of Zabulon and Nephthalim.

14. That

14. That it might be fulfilled, which was spoken by Iſaias the Prophet.

15. The Land of Zabulon, and the Land of Nephtalim, the way of the ſea beyond Jordan, Galilee of the Gentiles.

16. The people which ſat in darkneſs have ſeen great light; and to them who ſat in the region of the ſhadow of death, light is ſprung up.

17. From that time Jeſus began to preach, and to ſay: Do penance, for the kingdom of heaven is at hand.

*The Gospel on  
St. Andrew's  
Day.*

18. And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, who is called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers.)

19. And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20. And immediately leaving their nets, they followed him.

21. And going on from thence, he ſaw two other brethren, James the ſon of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets, and he called them.

22. And they forthwith leaving their nets and their father followed him.

23. And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the Gospel of the kingdom: and healing all manner of ſickneſs, and all manner of diſeaſes among the people.

24. And his fame went over all Syria: and they aid before him all that were troubled with divers diſeaſes, and torments, and ſuch as were poſſeſſed with devils, and lunaticks, and the ſick of the pally, and he healed them.

17. The kingdom of heaven is at hand. *That is, Chriſt our Saviour was ready to open the Kingdom of Heaven, by his Paſſion and Death, for ſuch as were diſpoſed to hear his divine Word, do Penance for their Sins, and be baptized, believe his Doctrine and praſtice the ſame.*

23. Preaching the Gospel of the kingdom. *That is, preaching the joyful News (ſo much is the meaning of the Word Evangelium or Gospel) of the Kingdom of Heaven, which was to be opened ſoon after by the death of Chriſt.*

25. And there followed him great multitudes from Galilee, and Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.



## C H A P. V.

*Christ goes up the mount, begins his sermon by the eight beatitudes; gives several counsels and precepts of a more perfect life than was before known or practised; as suffering reproaches, renouncing of goods rather than contend for them, loving our enemy, &c.*

1. **B**UT Jesus, seeing the multitude, went up into a mountain, and when he had sat, his disciples came unto him.
2. And opening his mouth, he taught them, saying:
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are the meek: for they shall possess the land.
5. Blessed are they, who mourn; for they shall be comforted.
6. Blessed are they, who hunger and thirst after justice: for they shall be filled.
7. Blessed are the merciful; for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the Children of God.
10. Blessed are they, who suffer persecution for justice sake: for theirs is the kingdom of heaven.
11. Blessed are ye when they shall revile you, and persecute you, and shall speak all manner of evil against you falsely, for my sake.
12. Rejoyce, and be exceeding glad, for great is your reward in heaven: for so did they persecute the prophets which were before you.
13. Ye are the salt of the earth, but if the salt lose its flavour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men.
14. Ye are the light of the world. A city, seated upon a mountain, cannot be hid.

*The Gospel on the Feast of all the Saints; and those of many Martyrs.*

*The Gospel on the Feasts of Doctors.*

15. Neither do folks light a candle, and put it under a bushel, but upon a candlestick; that it may give light to all that are in the house,

16. Let your light so shine before men, that they may see your good works, and glorify your father, who is in heaven.

17. Think not that I am come to break the law or the prophets. I am not come to break but to fulfil.

18. For in truth I say unto you, till heaven and earth pass, one jot, or one tittle of the law shall not pass, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall so teach men, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, that unless your justice shall surpass that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven.

21. Ye have heard, that it was said to the ancients: thou shalt not kill: and whosoever killeth shall be guilty of judgment.

22. But I say unto you, that whosoever is angry with his brother, shall be guilty of the judgment. And whosoever shall say to his brother, Raca, shall be guilty of the Council. And whosoever shall say, thou fool, shall be guilty of Hell fire.

*The Gospel on  
the fifth Sun-  
day after  
Pentecost.*

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22. Whosoever is angry with his brother, &c. *Most of our Greek Copies have here the Word εἰς without cause. And tho' St. Jerom did expunge the said Word out of his Copy, as being rather a Comment than a Part of the Text, and St. Augustin in his Retractions, did the same: Yet they, and most of the Interpreters of the Scripture, do hold, that the said Word is to be understood; so as the sense is: Whosoever is angry with his Brother without cause, shall be &c.*

22. Whosoever shall say to his brother, Raca. *This is a By-word denoting contempt, not unlike the English Words Sirrab, Rake, or Rascal.*

22. Whosoever shall say; Thou fool: shall be guilty of hell fire. *This is the first Place, in which Christ makes Use of the Word Gehenna, to signify Hell. 'Tis a compounded Hebrew Word, made of גֵּהֵנָּה Gehenna a Valley, and עֵינַן Chanon, that is, the Valley of Ennon. This was a pleasant Valley near Jerusalem, where the Jetu-*

23. If therefore thou offer thy gift at the altar, and there remember, that thy brother hath ought against thee.

24. Leave there thy gift before the altar, and go thy way, first, to be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, whilst thou art in the way with him: Lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily I say unto thee, thou shalt not go out thence, till thou shalt pay the last farthing.

*Jehusites, and such of the Jews as had embraced the idolatrous Customs of the Gentiles, used to make their Children pass thro' Fire in their Sacrifices to their God Moloch, and where the Inhabitants of Jerusalem did usually burn the dead Carcasses, and other filthy Things of the City. And whereas this Fire was very dreadful, both by Reason of its being kindled and flaming Night and Day; and much more, by Reason of the Dread and Horror it ought to strike into Men's Hearts, in seeing innocent Children cast alive into it; Christ looked upon it as a true Emblem of Hell Fire. Hence it is that he made Use of the Word Gehenna, as the fittest to express those everlasting Flames.*

*And as in this Verse there is a Gradation of Sin. viz.*

1. Anger or Passion without just Cause. 2. Contempt of our Brethren, denoted by the Word Raca. 3. Reproachful Language to our Brethren; as thou Fool. So there are Degrees of Censures, or Punishments for the same.

1. Anger or Passion is a Sin, which falls under the Cognizance of the little Sanhedrim, which the Jews called Beth Din, the House of Judgment. Hence Christ saith, whosoever is angry with his Brother, shall be guilty of the Judgment, that is, shall be obnoxious to the Sentence of the House of Judgment.

2. Words of Scorn or Contempt, as Raca, is a Sin, which falls under the Cognizance of the great Sanhedrim, called by way of excellency, the Council. Whosoever shall say to his Brother, Raca, shall be Guilty of the Council: that is, obnoxious to the Sentence of the Council.

3. Reproachful Language, such as, Thou Fool, is of that high Nature, as to surpass the Sentence of both Councils, and so merit the Punishment of Hell Fire.

27. Ye have heard that it was said to the ancients: thou shalt not commit adultery.

28. But I say unto you, that whosoever shall look upon a woman to lust after her, hath committed adultery with her in his heart.

29. And if thy right eye doth scandalize thee, pluck it out, and cast it from thee: for it is better for thee that one of thy members shou'd perish, than that thy whole body, shou'd be cast into hell.

30. And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is better for thee that one of thy members shou'd perish, than that thy whole body shou'd go into hell.

31. It was said also: whosoever shall dismiss his wife, let him give her a bill of divorcement.

32. But I say unto you, that whosoever shall dismiss his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her, who hath been dismissed, committeth adultery.

33. Again ye have heard, that it was said to the ancients: thou shalt not forswear thy self, but shalt perform to the Lord thy oaths.

34. But I say unto you: swear not at all; neither by heaven, because it is God's throne:

35. Nor by the earth, because it is his footstool: neither by Jerusalem, because it is the city of the great king.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your discourse be, yea, yea: no, no: for what is more than these, is from evil.

38. Ye have heard that it was said: an eye for an eye, and a tooth for a tooth.

39. But I say unto you, not to resist evil: but if one shall smite thee on thy right cheek, turn to him the other also.

40. And to him, who will sue thee at law, and take away thy coat, give thy cloak also.

41. And whosoever will force thee a mile, go with him two more.

42. Give to him, who asketh thee, and from him, who would borrow of thee, turn not away.



43. Ye have heard, that it was said, thou shalt love thy neighbour, and hate thine enemy. *The Gospel on the Friday after Ashwednesday.*

44. But I say unto you: love your enemies, do good to them, who hate you, and pray for them, who persecute and despitefully use you.

45. That ye may be the children of your father which is in heaven, who maketh his sun to rise on the good and the bad, and raineth upon the just and the unjust.

46. For if you love them who love you, what reward shall you have? Do not even the Publicans the same?

47. And if ye salute your brethren only, what do you more? Do not even the Heathens so?

48. Be ye therefore perfect, even as your heavenly Father is perfect.

43. Ye have heard that it was said: Thou shalt love thy neighbour, and hate thine enemy. *The latter part was indeed said by the Scribes and Doctors, but not by the Law of Moses. 'Tis only an inference, which they made from the former Part. Thou shalt love thy neighbour, saith the Law: Therefore, thou shalt hate thine Enemy; say the Scribes and Doctors.*



## C H A P. VI.

*Christ teacheth how we are to give Alms, as also how we are to pray; to forgive injuries, how to fast, that we are to lay up treasures in heaven, that we cannot serve two masters, that we ought not to be solicitous about food or raiment, or the time to come.*

1. **T**AKE heed you do not your justice before men, to be seen by them: otherwise ye shall have no reward of your father, who is in Heaven.

2. When therefore thou givest alms, do not sound a Trumpet before thee, as the Hypocrites do, in the synagogues and in the streets, that they may be

2. They have received their reward. viz. *The praise which they got from those, who saw them give their Alms, but from God they shall have none.*

honoured by men. Verily I say unto you, they have received their reward.

3. But when thou givest alms, let not thy left hand know what thy right hand doeth.

4. That thine alms may be in secret: and thy Father, who seeth in secret, shall reward thee.

5. And when ye pray, be not like the Hypocrites, who love to pray standing in the synagogues, and in the corners of the streets, that they may be seen by men. Verily I say unto you they have received their reward.

6. But thou, when thou prayest, enter into thy closet, and having shut the door, pray to thy Father in secret: and thy Father, who seeth in secret, will reward thee.

7. But as ye pray, do not speak much, like the heathens, for they think, that by much talk they may be heard.

8. Be ye, not therefore like unto them: for your father doth know what you want, before you ask him.

9. Ye shall therefore pray after this manner: Our Father, who art in heaven, hallowed be thy name.

10. Thy kingdom come, thy will be done, on earth as it is in heaven.

11. Give us this day our supersubstantial bread.

6. Enter into thy closet, &c. That is retire from the Care and Concern of worldly Affairs; and shut up all inlets to your Heart, in order to avoid Distractions in your Prayers.

7. Do not speak much. This shews that God regards the Affection of the Heart more than the Noise made by the Voice. Besides Christ alludes to the Usage of the Heathens, who used to cry out with a loud Voice to their false Gods. Thus Elias 3 Kings Chap. 18. saith, in Devotion to the Priests of Baal. Cry with a louder voice to Baal that ye may awake him; perhaps he is a sleep, or in the inn, &c.

11. Our supersubstantial bread. St. Jerom renders here the Greek Word *ἐπιτομή* according to the Letter Supersubstantial, but the meaning of it in this Place, being joyned to the foregoing Word, is, Our bread for the morrow, for the Word the morrow is implied in the said Greek Word. And since we have need of corporal and spiritual Food every Day. The Sense of the Prayer is: Give us this day our daily bread. And indeed the ancient Interpreter in St. Luke Chap. 11. hath rendred the said Word so, in the same Prayer.

12. And forgive us our Debts, as we forgive our Debtors.

13. And lead us not into temptation, but deliver us from evil, *Amen.*

14. For if ye forgive men their sins, your heavenly father will forgive you your trespasses.

15. But if ye do not forgive men, neither will your father forgive you your sins.

16. And when ye fast, be not sad, like the hypocrites; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have received their reward. *The Gospel on Ashwednesday.*

17. But thou, when thou fastest, anoint thy head and wash thy face:

18. That thou appear not unto men to fast, but unto thy father, who is in secret: and thy father, who seeth in secret, will reward thee.

19. Lay not up for yourselves treasures on earth, where rust and moth do corrupt, and where thieves dig through and steal.

20. But lay up for yourselves treasures in heaven, where neither rust nor moth do corrupt, and where thieves do not dig through, nor steal.

21. For where thy treasure is, there is thy heart also.

22. The light of thy body is thine eye: if thine eye be single, thy whole body will be bright.

23. But if thine eye be evil, thy whole body shall be dark. If then the light, which is in thee, be darkness; the darkness it self how great shall it be?

24. No man can serve two masters: for either he will hate the one, and love the other: or he will uphold the one, and despise the other. Ye cannot serve God and Mammon.

*The Gospel on the Fourteenth Sunday after Pentecost.*

13. And lead us not into temptation. *The Jewish Writers do often ascribe to God what he permits either the Devil or ill Men to do. So that the Sense of this Sentence is: And suffer us not to be led into temptation.*

24. No man can serve two masters. *That is, two, whose commands are opposite, or contrary to one another. Hence Christ saith: Ye cannot serve God and Mammon; that is God and Riches: For Mammon is a Syriack Word, which signifies Riches. And since the boarding up of Riches, and the Cares which attend the same, are contrary to God's service, no Man can serve God and them at the same time.*

25. Therefore I say unto you, be not in pain for your life, what ye shall eat; nor for your body, what ye shall put on: Is not life more than food, and the body than raiment?

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns: yet your heavenly father feedeth them: are not ye more valuable than they?

27. Which of you by taking thought can add one cubit to his stature?

28. And why are ye in pain for raiment? consider the lilies of the field how they grow; they labour not, neither do they spin.

29. Yet I say unto you, that even Salomon in all his glory was not arrayed like one of these.

30. If then God so cloath the grafs of the field, which to day is, and to morrow is cast into the oven, shall he not much more cloath you, O ye of little faith?

31. Be not therefore in pain, saying: what shall we eat, or what shall we drink, or wherewith shall we be cloathed.

32. For after all these things do the Gentiles seek. For your father knows that ye have need of all these things.

33. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.

34. Be not then in pain for the morrow, for the morrow will take care of itself: sufficient unto the day is the evil thereof.



## C H A P. VII.

*Christ reproveth rash judgment, forbiddeth to cast holy things to dogs, exhorteth to prayer; to beware of false prophets, not to be hearers only, but also doers of the word; like houses built upon a rock, and not on sand.*

1. **J**udge not, that ye be not judged.

2. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured you again.

3. And why dost thou see the mote in thy brother's eye, and seeest not the beam in thine own?

4. Or how sayest thou to thy brother: let me pull the mote out of thine eye, and behold a beam is in thine own eye?

5. Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see to pull the mote out of thy brother's eye.

6. Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest perhaps they should trample them under their feet, and turn, and tear you also.

7. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8. For every one, who asketh, receiveth: and who seeketh, findeth: and to him who knocketh, it shall be opened.

9. Or what man is there of you, whom if his son ask bread, will he reach him a stone?

10. Or if he ask a fish, will he reach him a serpent?

1. Judge not. 'Tis not every Judgment that is here forbid, but only rash uncharitable Judgment, which is not grounded upon Evidence, or true Christian Principles.

3. The mote in thy brothers eye. That is, we can see the least Imperfection in our Brethren; but our Self-love hinders us to discover our own great Imperfections.

6. Give not that which is holy to dogs, &c. This was a Proverb in those Days, familiar to the Jews. And the Sense on't is: Commit not sacred Things to profane Hands or Ears, for such are in their Humour and Actions like Dogs and Swine, that is, ravenous and filthy.

11. If ye then being evil, know how to give good gifts to your children; how much more will your father, who is in heaven, give good things to those who ask him?

12. Therefore all things whatsoever ye would, that men should do to you, do ye even so to them: for this is the law and the prophets.

13. Enter ye in, by the straight gate; for wide is the gate, and broad is the way, which leads to destruction, and many they are, who go in thereat.

14. How straight is the gate, and narrow is the way, which leads to life, and few they are who find it!

*The Gospel on  
the Seventh  
Sunday after  
Pentecost.*

15. Beware of false prophets, who come to you in sheep's cloathing, but inwardly are ravenous wolves.

16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree brings good fruit; but a bad tree brings bad fruit.

18. A good tree cannot bring bad fruit, neither can a bad tree bring good fruit.

19. Every tree, which bringeth not good fruit, shall be cut down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. It is not every one, who saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that does the will of my father, who is in heaven, the same shall enter into the kingdom of heaven.

22. Many shall say to me in that day, Lord, Lord: have we not prophesied in thy name? and in thy name have cast out Devils, and in thy name have wrought many miracles.

23. And then will I confess unto them: I never knew you, depart from me ye that work iniquity.

24. Therefore whosoever hears these my words, and fulfils them, shall be likened to a wise man, who built his house upon a rock.

25. And the rain fell, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock.

26. And whosoever hears these my words, and fulfils them not, shall be like to a foolish man, who built his house upon sand.

27. And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was its fall.

28. And



12. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth.

13. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, be it done unto thee. And his servant was healed in that very hour.

14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15. And he touched her hand, and the fever left her, and she arose and ministered unto them.

16. When the even was come, they brought unto him many possessed with devils; and he cast out the spirits with his word, and healed all that were sick.

17. That it might be fulfilled, which was spoken by Isaiah the Prophet, saying: Himself took our infirmities, and bare our diseases.

18. Now when Jesus saw great multitudes about him, he commanded them to go beyond the water.

19. And a certain Scribe drawing near, said unto him: Master I will follow thee whithersoever thou goest.

20. And Jesus saith unto him: The foxes have kennels, and the birds of the air have nests, but the Son of man hath not where to lay his head.

21. And another of his Disciples said unto him: Lord, suffer me first to go and bury my father.

22. But Jesus said unto him; Follow me, and let the dead bury their dead.

*The Gospel on  
the Fourth  
Sunday after  
the Epiphany.*

23. And when he had gone aboard a small vessel, his Disciples followed him.

24. And behold there arose a great tempest in the sea, insomuch that the vessel was covered with the waves, but he was a sleep.

25. And his Disciples came to him, and awaked him, saying: Lord, save us, we perish.

26. And he saith unto them: Why are ye fearful, O ye of little faith? Then he arose and commanded the winds and the sea, and there was a great calm.

27. But the men marvelled, saying: What kind of man is this; for the winds and the sea obey him?

28. And when he had come to the other side of the water, into the Country of the Gerasens, there met him two possessed with devils coming out of the tombs, exceeding fierce; so that no man could pass that way.



29. And behold they cried out, saying: What have we to do with thee, Jesus son of God? Art thou come to torment us before the time?

30. And there was not far from them an herd of many swine feeding.

31. And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.

32. And he said unto them, Go: so coming out, they went into the swine, and behold the whole herd went violently down a steep place into the sea, and perished in the waters.

33. Whereupon the swineherds fled, and coming into the City told all, even concerning those, who had been possessed by the devils.

34. And behold the whole City came out to meet Jesus, and when they saw him, they prayed him to depart from their coasts.

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## C H A P. IX.

*Christ healeth a man of the palfie, calleth Matthew, answereth the murmurings of the Pharisees, cureth a woman, of a bloody issue, raiseth to life the rulers daughter, giveth sight to two blind men, healeth a dumb man, and declares that the harvest is great, but the workmen few.*

1. **A**ND going aboard a small vessel, he passed over the water, and came to his own City. *The Gospel on the Eighteenth Sunday after Pentecost.*

2. And behold they brought him a man sick of the palfie, lying in bed. And Jesus seeing their faith, said unto the man sick of the palfie: Son have a good heart, thy sins are forgiven thee.

3. And behold some of the Scribes said within themselves; This man blasphemeth.

4. And Jesus seeing their thoughts, said: Why do ye think evil in your hearts?

5. Which is easier to say; thy sins are forgiven thee? or to say, arise and walk?

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3. Some of the Scribes. These were so called, because they used to write Comments upon the Law, and were esteemed learned Doctors of the same.

6. But that ye may know, that the son of man hath power on earth to forgive sins, (then saith he to the man sick of the palsey) Arise take up thy bed, and go to thy house.

7. And he arose, and went to his house.

8. Which when the multitudes had seen, they were afraid and glorified God, who had given such power to men.

*The Gospel on S. Matthew's Day, September 21.* 9. And as Jesus passed by from thence, he saw a man by name Matthew, sitting at the custom bank: and he saith unto him, Follow me: and he arose, and followed him.

10. And it came to pass as he sat at meat in the house, behold many Publicans and Sinners came and sat down with Jesus and his Disciples.

11. Which the Pharisees seeing, said unto his Disciples: Why doth your Master eat with Publicans and Sinners?

12. But Jesus hearing this, said; Not the healthy but the sick have need of a physician:

13. Go ye then and learn what this is: I will have mercy, and not sacrifice. For I came not to call the just, but sinners.

14. Then the Disciples of John came to him, saying: Why do we, and the Pharisees frequently fast; but thy Disciples fast not?

15. Jesus said unto them: can the children of the bridegroom mourn, so long as the bridegroom is with them? But the days will come, when the bride-

10. Many publicans and sinners. *Publicans were so called, because they gathered the publick Taxes, and Sesses, and Customes of the People. Now for as much as this was a very odious Employment, by reason of the Extortion which usually attends it; scarce any but men of scandalous Lives wou'd undertake it. Hence therefore it is, that Publicans and Sinners go hand in hand. St. Matthew followed this Employment when Christ called him.*

11. Pharisees. *This comes from the Hebrew Word פָּרָשִׁי Phares, which signifies to divide or separate. So that the Pharisees may be called Separatists; which Name they very much affected, pretending to have separated from the rest of their Nation, and to have given themselves up entirely to God's Service, and to a more strict Life, by their long Prayers, and frequent Fasts; yet they were great Hypocrites, as Christ often calls them.*

groom

groom will be taken away from them; and then shall they fast.

16. No body putteth a piece of new cloth to an old garment: for it taketh away its bigness from the garment, and the rent is made worse.

17. Neither do folks put new wine into old casks, else the casks break, and the wine is spilt, and the casks perish: but they put new wine into new casks, and both are preserved.

18. As he was saying these things unto them, behold a certain ruler came and adored him, saying: Lord, my daughter is just now dead, but come and lay thy hand upon her, and she shall live.

*The Gospel on  
the Twenty  
Third Sunday  
after Pente-  
cost.*

19. And Jesus arose, and followed him, and his Disciples.

20. And behold a woman, which was troubled with an issue of blood twelve years, came behind, and touched the hem of his garment.

21. For she said to her self: If I do but touch his garment, I shall be cured.

22. Whereupon Jesus turning about, and seeing her, said: Daughter be of good comfort, thy faith hath made thee whole: and the woman was cured from that hour.

23. And when Jesus came in to the ruler's house, and saw the minstrels, and the people making a noise, he said:

24. Go back, for the girl is not dead but sleepeth; and they laughed at him.

25. And when the people were put out, he went in, and took her by the hand, and the girl arose.

26. And the fame hereof went over all that land.

27. And when Jesus departed thence, two blind men followed him, crying, and saying. O son of David, have mercy upon us.

28. And when he was come home, the blind men came to him: and Jesus saith unto them: Do ye believe, that I can do this for you? they say unto him: Yes Lord.

29. Then touched he their Eyes, saying: According unto your faith be it done unto you.

30. And their eyes were opened; and Jesus gave them strict charge, saying: See that no man know it.

31. But as they went away, they published his fame over all that land.

32. And when they went out: behold they brought him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb spoke, and the multitudes admired, saying: The like was never seen in Israel.

34. But the Pharisees said: By the prince of devils, he casteth out devils.

35. And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every distemper, and every disease.

36. But when he saw the multitudes, he pitied them, because they were vexed, and lay like sheep which had no shepherd.

37. Then saith he to his disciples: The harvest is indeed great, but the workmen are few.

38. Pray ye therefore the Lord of the harvest to send workmen into his harvest.



## C H A P. X.

*Christ giveth to the twelve power to work miracles, and sendeth them to preach to the Jews. He forewarneth them of the persecutions they were to suffer, and promiseth rewards and blessings to those, who shall har-bour them.*

1. **A**ND having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases.

2. Now the names of the twelve apostles are these. The first Simon, who is called Peter, and Andrew his brother.

3. James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the Publican, James the son of Alphaeus and Thaddeus.

4. Simon the Cananite and Judas Iscariot who also betrayed him.

5. These twelve did Jesus send, and commanded them, saying: Go not into the way of the Gentiles, and into the cities of the Samaritans, enter ye not.

6. But go rather to the sheep of the house of Israel, which have been lost.

7. And as ye go, preach, saying: The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out devils, gratis ye have received, gratis give.

9. Do

9. Do not possess gold, or silver, or money in your purses :

10. Nor a scrip for the way, nor two coats, nor shoes, nor a staff : for the workman is worthy of his food.

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy : and there stay till ye go thence.

12. And when ye come into a house, salute it, saying : Peace be unto this house.

13. And if the house be worthy, your peace shall come upon it. But if it be not worthy, your peace shall return to you.

14. And whosoever will not receive you, nor hear your words, as you are going out of that house or city, shake off the dust from your feet.

15. Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrha in the day of Judgment, than for that city.

16. Behold, I send you as sheep in the midst of wolves : be ye therefore wise as Serpents, and simple as Doves.

17. But beware of men, for they will deliver you up in councils, and scourge you in their synagogues.

18. And ye shall be brought before Governors and Kings for my sake, in testimony to them and to the Gentiles.

19. But when they deliver you up, take no thought how, or what ye are to say ; for in that very hour, shall be given to you what ye are to say.

20. For it is not ye, who speak ; but it is the Spirit of your father, who speaketh in you.

21. And the brother shall deliver up the brother to death, and the father the son ; and the children shall rise up against their parents, and shall put them to death.

22. And ye shall be hated by all men for my name's sake : but he, who persevereth to the end, shall be saved.

23. But when they persecute you in this city, flee into another : verily I say unto you, ye shall not finish the cities of Israel, till the son of man come.

24. The disciple is not above his master, nor the servant above his lord.

25. It is enough for the disciple to be as his master, and the servant as his lord. If they have called the father of the family Beelzebub, how much more those of his household ?

26. There-

*The Gospel on  
the Commemora-  
tion of St.  
Paul, June  
30.*

*The Gospel on  
St. Athana-  
sius's Day,  
May 2.*

*The Gospel for  
some Martyrs  
not Bishops.*

26. Therefore, fear them not ; for there is nothing hid, which shall not be discovered ; and kept secret, which shall not be known.

27. What I tell you in darknes, speak ye in light ; and what ye hear in the ear, preach upon the house tops.

28. And fear not those, who kill the body, but cannot kill the soul : but rather fear him, who can destroy both body and soul unto hell.

29. Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your father ?

30. But the very hairs of your head are all numbered.

31. Fear not therefore : ye are better than many sparrows.

32. Whosoever therefore shall confess me before men, him will I confess also before my father, who is in heaven.

33. But whosoever shall deny me before men, him will I also deny before my father who is in heaven.

34. Think not that I am come to send peace on earth : I came not to send peace, but the sword.

*The Gospel on  
St. Augustine's Day,  
our Apostle,  
May 26. And  
for some Mar-  
tyrs not Bi-  
shops.*

35. For I am come to set a man, at variance, against his father, and the daughter against the mother, and the daughter in law against her mother in law.

36. And a mans foes shall be those of his own household.

37. He, who loveth father or mother more than me, is not worthy of me. And he, who loveth son or daughter more than me is not worthy of me.

38. And he, who taketh not his Cross, and followeth me, is not worthy of me.

39. He that findeth his life shall lose it : and he that loseth his life for me, shall find it.

40. He, that receiveth you, receiveth me : and he, that receiveth me, receiveth him that sent me.

41. He, that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward : And he, that receiveth a just man, in the name of a just man, shall receive a just man's reward.

42. And whosoever shall give drink to one of these little ones, a cup of cold water only in the name of a Disciple : verily I say unto you, he shall not lose his reward.

## C H A P. XI.

*John in Chains sendeth messengers to Christ. Christ sends them back, and commends John's life before the multitudes. He reproaches the obstinacy of those Cities where he wrought many miracles. His confession to his Father, and his call to those who were heavy laden.*

1. **A**ND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach, and to preach in their Cities.

2. Now when John in chains heard the works of Christ, he sent two of his disciples, *The Gospel on the Second Sunday in Advent.*

3. And said unto him: Art thou he, who art to come, or do we wait for another?

4. Jesus answered, and said unto them: Go, and relate unto John what ye have heard and seen.

5. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the Gospel is preached to the poor.

6. And blessed is he, who shall not be scandalized in me.

7. And as they went away, Jesus began to say unto the multitudes concerning John: What went ye out into the desert to see? A reed shaken by the wind?

8. But what went ye out to see? A man cloathed in soft raiment? Behold they who are cloathed in soft raiment, are in king's houses.

5. The blind see, the lame walk, &c. *This is the Answer Christ made to the Message sent by St. John the Baptist to him; being the very thing, which the Prophet Iſaias, Chap. 35. had long since foretold should come to pass in the Days of the Messiah. And no doubt it was much more effectual to appeal to what was prophesied by their own Prophet; and fulfilled before their own Eyes, than barely to say, that he was the Messiah.*

6. Blessed is he, who shall not be scandalized in me. *As if he had said: Now Men see me work Miracles and believe me to be the Messiah; but when they shall see me suffer Death, and submit to the infirmity thereof; many shall stagger in their Faith and be scandalized, or offended thereof.*

9. But

9. But what went ye out to see? A prophet? Yes, I say unto you, and more than a prophet.

10. For this is he of whom it is written: Behold I send my Angel before thy face, who shall prepare thy way before thee.

11. Verily I say unto you, among those, who are born of women, there hath not risen a greater than John the Baptist. Yet he, who is the lesser, is in the kingdom of heaven, greater than he.

12. And from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent snatch it away.

13. For all the Prophets, and the Law prophesied until John.

14. And if ye will receive it, he is Elias, who is to come.

15. He, who hath ears to hear, let him hear.

16. But whereunto shall I liken this generation? It is like unto Children sitting in the market place, who, calling aloud to their fellows,

17. Say: We have sung for you, and ye have not danced; we have lamented, and ye have not mourned.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say: Behold a greedy man, and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her Children.

20. Then

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11. Born of women. Do not hence infer that he was greater than Christ, who was born, not of a Woman, but of a Virgin.

The lesser. Some Interpreters are of opinion it should be rendered, the least in the kingdom of heaven. But I am better pleas'd with those, who say, that Christ alludes here to himself, whom he calls the lesser; because he was younger than John on Earth; And that the Verse shou'd be rendered thus: Yet he who is the lesser, is in the kingdom of heaven greater than he. And to this agrees the Hebrew Word *אָבְנִי* *Hacatan*, which signifies a younger or lesser in Age, and is rendered by the ancient Interpreter, minor, the lesser, that is, lesser in Years and more abject and despised than St. John, by the ignominious Death of the Cross which he was to suffer.

19. Wisdom is justified by her children. For the better understanding of this Phrase, we must observe, that



20. Then began he to reproach the Cities in which most of his miracles were done, because they had not done penance.

21. Wo be to thee Corozain, wo be to thee Bethsaida: For if the miracles, which were wrought in you, had been wrought in Tyre and Sidon, they would have long since done penance in sackcloth and ashes.

22. But yet I say unto you: It shall be more tolerable for Tyre and Sidon, in the day of Judgment than for you.

23. And thou Capharnaum, wilt thou be exalted unto heaven? Even unto hell shalt thou descend. For if the miracles, which have been wrought in thee, had been done in Sodom, perhaps it had remained until this day.

24. However I say unto you: It will be more tolerable for the Land of Sodom in the day of Judgment, than for thee.

25. At that time Jesus answered and said: I confess to thee, O father, lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.

26. Yes father, for so it seemed good in thy sight.

27. All things are given up to me by my father. And no man knoweth the son but the father; neither doth any know the father, but the son, and he to whom it shall please the son to reveal him.

28. Come unto me all ye, who labour, and are heavy laden, and I will refresh you.

*The Gospel on  
St. Matthias's Day Feb.  
24. and on  
St. Francis's  
Day, Oct. 4.  
and on the  
Day of St.  
Paul the first  
Anchorite,  
and for many  
Martyrs.*

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*that Christ alludes here to the Expressions or Terms us'd by the Jews, in regard of their Prophets or wise Men. The Scholars or Disciples of these, they call'd filii prophetarum, filii Sapientium; the Children of the Prophets, or of the Wise. Now Christ seeing the Scribes and Jews put an ill construction both upon his eating and St. John's fasting, answers them in their own familiar saying: Wisdom is justified by her children: That is, the Children of Wisdom or of the Wise, who have learned the true Wisdom from above, will justify, or make appear, that it is neither eating nor fasting alone, but the Practice of the Doctrine I teach, which shall bring Men to the Happiness they think to find by the Letter of the Law.*

29. Take my yoke upon you, and learn of me, for I am meek and humble in heart, and ye shall find rest unto your souls.

30. For my yoke is sweet, and my burden light.

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## C H A P. XII.

*Christ reproveth the blindness of the pharisees concerning the breach of the sabbath. He healeth the withered hand on the sabbath, as also the man possessed, who was blind and dumb. Blasphemy against the holy Ghost, not to be forgiven, neither in this, nor in the next life. He reprimands the unbelievers, who ask a sign, and shews who are his brother, sister, and mother.*

1. **A**T that time Jesus went, on the sabbath day, through a corn field, and his disciples being hungry, began to pluck the ears of corn, and to eat.

2. Which when the pharisees had seen, they said unto him: Behold thy disciples do that, which is not lawful to be done on the sabbath.

3. But he said unto them: Have ye not read what David did, when he was hungry, and they who were with him :

4. How he entred into the house of God, and did eat the shew-breads, which was not lawful for him to eat, neither for them, who were with him, but only for the priests ?

5. Or have ye not read in the law, that, on the sabbath days, the priests in the Temple, do violate the sabbath, and are blameless ?

6. But I say unto you, that here is one greater than the temple.

7. And if ye had known what this meaneth : I will have mercy, and not sacrifice, ye would not have condemned the innocent.

8. For the son of man is lord even of the sabbath.

9. And when he was departed thence, he went into their Synagogue.

10. And behold there was a man, who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath days? That they might accuse him.

11. And he said unto them: Which of you, who hath one sheep, if it shall fall into a pit on the sabbath day, will not lay hold on it, and lift it up.

12. How

12. How much then is a man better than a sicep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith he to the man: Stretch out thy hand, and he stretched it out, and it was restored whole like the other.

14. And the Pharisees withdrew and held a Council upon him, how they might destroy him.

15. Which when Jesus knew, he departed thence, and many followed him, and he healed them all.

16. And charged them, that they shou'd not make him known.

17. That it might be fulfilled which was spoken by *Isaias* the prophet, saying.

18. Behold my servant whom I have chosen, " my beloved in whom my soul is well pleased. I will " put my spirit upon him, and he shall shew judgment to the Gentiles.

19. " He shall not strive, nor cry, neither shall " his voice be heard in the streets.

20. " A bruised reed he shall not break, and " smoking flax he shall not quench; till he cast " out judgment unto victory.

21. " And in his name shall the Gentiles trust.

22. Then was brought unto him ~~one possessed with a devil, blind and dumb~~: and he healed him, so as that he spoke and saw.

23. And all the multitude were amazed, and said: Is not this the son of David?

24. But when the Pharisees heard it, they said: This fellow doth not cast out devils but by Beelzebub the prince of the devils.

25. Whereupon Jesus knowing their thoughts, said unto them: Every kingdom divided against it self, shall be brought to desolation, and every city or house divided against it self shall not stand.

26. And if satan cast out satan, he is divided against himself: how then shall his kingdom stand?

27. And if I by Beelzebub cast out devils, your children by whom do they cast out? Therefore they shall be your judges.

28. But if I, by the spirit of God, cast out devils, then the kingdom of God is come unto you.

29. Or how can any one enter into a strong man's house and spoil his goods, except he first bind the strong man? And then he will spoil his house.

30. He that is not for me, is against me, and he that gathereth not with me, scattereth.

31. Wherefore I say unto you : All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy of the spirit shall not be forgiven.

32. And whosoever shall speak a word against the son of man, it shall be forgiven him ; but whosoever speaketh against the holy Ghost, it shall not be forgiven to him, neither in this, nor in the world to come.

33. Either make the tree good, and its fruit good, or make the tree bad, and its fruit bad : for the tree is known by its fruit.

34. Ye vipers brood, how can ye speak good things, being bad your selves ? for out of the abundance of the heart the tongue speaketh.

35. A good man out of a good treasure bringeth forth good things : and an evil man out of an evil treasure bringeth forth evil things.

36. But I say unto you, that men shall give an account in the day of judgment, of every idle word, which they shall speak.

37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

*The Gospel on* 38. Then certain of the Scribes and Pharisees answered him, saying : Master, we would see a sign from thee.

*Ember Wednesday in the* 39. He answered and said unto them : A wicked and adulterous generation seeketh for a sign, and no sign shall be given to it, but the sign of the prophet Jonas.

*first Week of* 40. For as Jonas was three days and three nights in the Whale's belly ; so shall the son of man be three days and three nights in the heart of the earth.

41. The men of Ninive shall rise in judgment with this generation, and shall condemn it ; because they did penance at the preaching of Jonas : and behold a greater than Jonas is here.

42. The Queen of the South will rise in judgment with this generation, and shall condemn it : because she came from the uttermost parts of the earth to hear the wisdom of Salomon : and behold a greater than Salomon is here.

43. When the unclean spirit is gone out of a man, he walketh thro' dry places seeking rest, and findeth none.

44. Then he saith : I will return to my house, from whence I came out ; and when he is come, he finds it empty, swept and garnished.

45. Then

45. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than his first. Even so shall it be also unto this wicked generation.

46. While he yet talked to the multitudes, behold his mother and his brethren stood without, desiring to speak with him.

*The Gospel on  
the Day of the  
seven Bre-  
thren, &c.*

47. Then one said unto him: Behold thy mother and thy brethren stand without desiring to speak with thee.

48. But he answered and said unto him, that told him: Who is my mother? And who are my brethren?

49. And stretching forth his hand towards his disciples, he said: Behold my mother, and my brethren.

50. For whosoever shall do the will of my Father, who is in heaven; the same is my brother, and sister, and mother.



### C H A P. XIII.

*Christ sitteth in a small ship, and proposeth the parables of the seed, of the tares, of the mustard seed, of the Leaven, of the hidden treasure, of the pearl, of the net cast into the sea. He is contemned by his own Countrymen.*

1. **O**N the same day Jesus went out of the house, and sat by the sea side.

2. And great multitudes were gathered together unto him, so that he went aboard a small vessel, and sat, and the whole multitude stood on the shore.

3. And he spake many things unto them in parables, saying: Behold a sower went forth to sow.

4. And as he was sowing, some fell by the way's side, and the birds of the air came and devoured it.

5. Some fell upon rocky ground, where there was not much earth: and the seed sprung up forthwith, because it had no deepness of earth:

6. And when the sun was up, it was scorched, and having no root it withered away.

7. And some fell among thorns, and the thorns sprung up and choked it.

8. And some fell into good ground, and brought forth fruit, some, one hundred, some, sixty, some, thirty-fold.

9. He that hath ears to hear, let him hear.

10. And his disciples came, and said unto him, Why, speakest thou unto them in parables?

11. He answered and said unto them: Because it is given unto you, to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For to him that hath shall be given, and he shall abound: But from him that hath not, shall be taken away, even that which he hath.

13. Therefore speak I to them in parables: because they seeing, see not: and hearing they hear not, neither do they understand.

14. And in them is fulfilled the prophecy of I-sai-as: By hearing ye shall hear, and shall not understand: And seeing ye shall see, and shall not perceive.

15. For the heart of this people is become gross, and their ears are dull of hearing, and they have closed their eyes: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

16. But blessed are your eyes, because they see, and your ears, because they hear.

17. For in truth I say unto you, that many prophets and just men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them.

18. Hear ye then the parable of the sower.

19. Every one who heareth the word of the kingdom, and doth not understand it; the wicked one cometh, and snatcheth away that which was sowed in his heart: This is he, who receiveth seed by the way side.

20. But he who receiveth seed into stony ground, this is he who heareth the word, and immediately receiveth it with joy.

21. And whereas he hath no root in him, but is for a time: when tribulation or persecution ariseth because of the word, he is forthwith scandalized.

22. And he who received seed among thorns, this is he, who heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and render it fruitless.

23. But

23. But he who receiveth seed into good ground, this is he, who heareth the word and understandeth it, and produceth fruit, and bringeth forth some indeed an hundred-fold, and some sixty, and some thirty.

24. Another parable proposed he unto them, say-  
ing: The kingdom of heaven is likened unto a man, who sowed good seed in his field. *The Gospel on the fifth Sunday after the*

25. But while men slept, his enemy came, and sowed over again tares among the wheat, and went his way. *Epiphany.*

26. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also.

27. So the servants of the householder, came and said unto him: Sir, didst not thou sow good seed in thy field? how comes it then to have tares?

28. And he said unto them: An enemy hath done this: The servants said unto him: Wilt thou that we go, and gather them up?

29. But he said, No: lest as ye gather up the tares, ye root up also the wheat with them.

30. Let both grow until the harvest, and in the time of harvest I will say to the reapers: gather ye together first the tares, and bind them in bundles to be burned, but gather the wheat into my barn.

31. An other parable put he forth unto them, saying: The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field. *The Gospel on the sixth Sunday after the*

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest of all herbs, and becomes a tree, so that the birds of the air come and perch on its branches. *Epiphany.*

33. An other parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34. All these things spake Jesus unto the multitudes in parables, and without parables spake he not unto them.

35. That it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things which have been hidden from the foundation of the world.

36. Then Jesus, having dismissed the multitudes, came into the house, and his Disciples came unto him, saying: Explain unto us the parable of the tares of the field.

37. He answered and said unto them: He, who soweth the good seed, is the son of man.

38. The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one.

39. Now the enemy that sowed them, is the devil; the harvest, the end of the world; and the reapers are the angels.

40. As therefore the tares are gathered and burnt in the fire, so shall it be in the end of the world.

41. The son of man shall send his angels, and they shall gather out of his kingdom all scandals, and those who do iniquity.

42. And they shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth.

43. Then shall the just shine like the sun, in the kingdom of their father. He that hath ears to hear let him hear.

*The Gospel on St. Lucy's Day, Dec. 13. and St. Ann's, July 26. and for some other Virgins and other holy Women.* 44. The kingdom of heaven is like a treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.

45. Again the kingdom of heaven is like a merchant man seeking good pearls.

46. Who having found one precious pearl, went, and sold all that he had, and bought it.

47. Again the kingdom of heaven is like a net that was cast into the sea, and gathered fish of all kind.

48. Which, when it was full, they drew, and sitting on the shore, chose out the good into their vessels, but the bad they cast away.

49. So shall it be at the end of the world: The angels shall go forth, and sever the wicked from among the just.

50. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

51. Have ye understood all these things? They say unto him: Yes.

52. He saith unto them: Therefore every Scribe learned in the kingdom of heaven, is like a household-er, who bringeth forth out of his treasure things new and old.

53. And it came to pass, that when Jesus had finished these parables, he departed thence,

54. And coming into his own Country, he taught them in their synagogues, insomuch that they admired, and said: Whence hath this man this wisdom and mighty works?

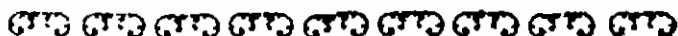


55. Is not this the Carpenters son? Is not his mother called Mary; and his brethren James and Joseph, and Simon and Judas?

56. And his sisters are they not all with us? Whence then hath he all these things?

57. And they were surprized at him; but Jesus said unto them: A Prophet is not without honour but in his own country and in his own house.

58. And he did not work many miracles there because of their unbelief.



## C H A P. XIV.

*John the Baptist's head is given to a girl as the reward of a dance. Jesus feedeth 5000 in the desert with five loaves and two fishes. He walketh upon the sea, and comforteth his Disciples, who were tossed in a storm, and saveth Peter from sinking in the sea, cureth many distempers by the touch of his garment.*

1. **A**T that time Herod the Tetrarch heard of the same of Jesus.

2. And said unto his servants: This is John the Baptist: he is risen from the dead, and therefore miracles are wrought by him.

3. For Herod laid hold on John, and bound him, and put him in prison for Herodias sake, his brother's wife.

4. For John said unto him: It is not lawful for thee to have her.

5. And being willing to put him to death, he feared the people; because they esteemed him as a prophet.

1. Herod the Tetrarch. 'Tis a Greek Word, which signifies a President or Governor of a fourth Part of a Kingdom. When the Romans had conquered the holy Land, or the Kingdom of Israel, they divided it into four Provinces, and assigned as many Presidents to govern it. St. Luke Chap. 3. tells us, that upon John the Baptist's appearance, Pontius Pilate was Governor of Judea; Herod Tetrarch of Galilee. His Brother Philip of Iturea and Traconitis; and Lysanias of Abilina.

4. It is not lawful for thee to have her? Because her own Husband, his Brother Philip was then alive, as St. Luke informs us, Chap. 3.

6. But

6. But on Herods birth day, the daughter of Herodias danced before them, and pleased Herod.

7. Whereupon he promised with an oath to give her whatsoever she would ask him.

8. But she, being before instructed by her mother, said: Give me here in a dish the head of John the Baptist.

9. And the King was sorry: yet because of his oath, and of those who sat at the table with him, he commanded it to be given.

10. And he sent, and beheaded John in prison.

11. And his head was brought in a dish, and given to the girl; and she brought it to her mother.

12. And his Disciples came, and took up the body and buried it, and went and told Jesus.

13. Which when Jesus had heard, he departed thence by water, into a desert place apart: and when the multitudes had heard thereof, they followed him on foot out of the cities.

14. And as he went forth he saw a great multitude, and had pity on them, and healed their sick.

15. And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that they may go into the towns and buy themselves food.

16. But Jesus said unto them: They need not go: give ye them to eat.

17. They answered him: We have here but five loaves and two fishes.

18. He saith unto them: Bring them hither to me.

19. And when he had commanded the multitude to sit down on the grass, he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20. And they did all eat and were filled. And they took up of the broken meat that remained, twelve baskets full.

21. And the number of those who did eat, was five thousand men, beside women and children.

*The Gospel on the Octave of St. Peter and St. Paul, July 6.* 22. And Jesus constrained his Disciples to go forthwith on board the small vessel, and get before him over the water while he dismissed the multitudes.

23. And when he had dismissed them, he went up alone into a mountain to pray: and when the evening was come, he was there by himself.

24. But the ship was tossed by the waves in the midst of the sea; for the wind was contrary.

25. And in the fourth watch of the night, he came unto them, walking upon the sea.

26. And seeing him walking upon the sea, they were troubled, saying: 'Tis an apparition, and they cried out for fear.

27. And immediately Jesus spake unto them, saying: Have confidence it is I, be not afraid.

28. But Peter answered and said: Lord, if it be thou, bid me come unto thee on the waters.

29. Whereupon he said, Come. And Peter coming down out of the ship, walked upon the water to come to Jesus.

30. But seeing the wind blow high, he was afraid, and when he began to sink, he cried out saying: Lord, save me.

31. And immediately Jesus stretching out his hand, caught him, and said unto him: O thou of little faith, why didst thou doubt?

32. And when they had gone aboard the ship, the wind ceased.

33. Then those, who were in the ship, came and adored him, saying, In truth thou art the son of God.

34. And having gone over the water, they came into the land of Genesar.

35. And when the men of that place had knowledge of him, they sent over all that country, and brought unto him all that were distempered.

36. And prayed him that they might touch even the hem of his garment: and as many as did touch were made whole.

25. The fourth watch of the night. *The Jews divided the Day into four Parts, and the Night into as many. The Parts of the Day they called the third, the sixth, the ninth, and the eleventh Hour: all which they named Hours of the Temple, or Hours of Prayer. The Parts of the Night they called the first, second, third, and fourth Watch: So that this fourth Watch here mentioned was the last Part of the Night. Now there were, generally speaking, three of our Hours in each of these Parts, as well of the Day as of the Night. But of this more in another Place.*

## C H A P. XV,

*The Pharisees prefer their own traditions to Gods commands, for which Christ reproves them. He shews what it is that defiles man. Cures the daughter of the Cananite woman, and feeds four thousand men besides women and children with seven loaves and two fishes.*

*The Gospel on  
Wednesday  
the third Week  
in Lent.*

1. **T**HEN came unto him from Jerusalem Scribes and Pharisees, saying:

2. Why do thy Disciples transgress the traditions of the elders? For they do not wash their hands when they eat bread.

3. But he answered, and said unto them: Why do ye also transgress God's command by your traditions? For God said.

4. Honour thy father and mother; and: he, who shall curse father or mother, let him die the death.

5. But ye say: whosoever shall say to his father or mother: whatsoever gift is from me; shall profit thee.

6. And

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5. Whatsoever gift is from me, shall profit thee. By the Word Gift, is here meant an Oblation, or a thing offered to God's Altar, as is plain by the Words of St. Mark, Chap. 7. 11. where repeating the same Words of Christ, he makes Use of the Hebrew Word Corban, which signifies a Gift offered to the Altar; as also by what Christ says Matth. 5. 23. If thou offerest thy gift to the altar. So that the Sense of the said Verse seems to be this: Whatsoever Gift is by me offered to God's Altar (as being thy son) shall profit thee; that is, God shall reward thee another way, by some Spiritual or Temporal Blessing, for what you offer to his Altar. But in the mean time they wou'd give no other help to their indigent Parents; and therefore Christ adds: And he will not honour his father, or his mother, which consists chiefly in assisting them in their wants, as the Law of God commands, which, as Christ says, they made void by their Tradition, that is by a Tradition derived not from Moses or the Fathers; for this Christ did never reprove, but by a Tradition which the Avarice of the Scribes and Pharisees had lately introduc'd, having a great Share in the Offerings of the Temple, as being many of them Priests thereof, and most of them Doctors of the Law.

But

6. And he will not honour his father or his mother: and ye have made void the commandment of God by your tradition.

7. Ye hypocrites, well did Isaias prophesie of you, saying:

8. This people honoureth me with their lips; but their heart is far from me.

9. But in vain do they honour me, teaching doctrines, and commandments of men.

10. And having called the multitudes to him, he said unto them: Hear, and understand.

11. Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12. Then came his Disciples, and said unto him: Knowest thou, that the Pharisees, when they heard this saying, were scandalized?

13. But he answered, and said: Every plantation, which my heavenly father hath not planted, shall be rooted up.

14. Let them alone: they are blind, and leaders of the blind, and if the blind lead the blind, both shall fall into the ditch.

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*But were I not oblig'd to translate the Latin vulgat I shou'd rather have followed the Sense, which the Greek may very well bear in this Place, and have render'd it thus: It is a gift by whatsoever thou mayest be profited by me. That is whatever I have that can any way profit thee in relieving thy wants, is by me offer'd to God's Altars, and therefore I can give you no Assistance, tho' your wants be never so great. And this the unnatural Children used to say to their indigent Parents at the Perswasion of the Scribes and Pharisees, who being their Casuists and Divines, did always tell such Children, when consulted by them, that if they had made a Vow to offer their Goods to God's Altar, they were not obliged by the Law of God to give any of the same Goods to their Parents, even in their greatest Wants. So that all unnatural Children did believe themselves discharg'd from the Duty of helping their Parents by such Vows, upon telling that whatsoever they had was a Gift to be offered to the Altar. Wherefore Christ had just Reason to reproach the Scribes and Pharisees for making void God's commands by such Doctrine and Tradition.*

15. Then answered Peter, and said unto him: Explain unto us this parable.

16. And he said: Are ye also as yet without understanding?

17. Do not ye understand, that whatsoever entereth in at the mouth, going into the belly, and is cast out into the privy?

18. But the things which proceed out of the mouth, come from the heart, and these defile a man.

19. For from the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies.

20. These are the things which defile a man: But to eat with unwashen hands defileth not a man.

*The Gospel  
on Thursday  
the first Week  
in Lent.*

21. And Jesus going away thence, retired into the confines of Tyre and Sydon:

22. And behold a Canaanite woman from those parts came forth, and cried out, saying unto him: Have mercy on me, O Lord, thou son of David: my daughter is sorely vexed by a devil.

23. But he answered her not a word. And his Disciples came, and prayed him, saying: Send her away: for she crieth after us.

24. But he answered, and said: I am not sent, but unto the lost sheep of the house of Israel.

25. Then came she and adored him, saying: Lord help me.

26. He answered and said: It is not fit to take the children's bread, and to cast it to the dogs.

27. And she said: Right, Lord: however the whelps eat of the crumbs which fall from their master's table.

28. Then Jesus answered, and said unto her: O woman great is thy faith: be it unto thee, as thou wilt. And her daughter was made whole from that very hour.

29. And when Jesus had departed thence, he came nigh unto the sea of Galilee; and going up into a mountain he sat there.

30. And great multitudes came unto him, having with them dumb, and blind, and lame, and feeble, and many other persons: and they cast them down at his feet, and he healed them.

31. Insomuch that the multitudes wondred, when they saw the dumb, speak; the lame, walk; the blind, see: and they magnified the God of Israel.

32. Then Jesus, having called together his Disciples, said: I pity the multitude, because they con-

tinue

tinue with me now three days, and have nothing to eat: and I will not dismiss them fasting lest they faint in the way.

33. And his Disciples said unto him: Whence should we get so much bread in the wilderness as to fill so great a multitude?

34. And Jesus saith unto them: How many loaves have ye? and they said: Seven, and a few little fishes.

35. And he commanded the multitude to sit down on the ground.

36. And taking the seven loaves, and the fishes; and having given thanks, he brake, and gave to his Disciples, and the Disciples gave to the people.

37. And they did all eat, and were filled, and they took up, of the broken meat which was left, seven baskets full.

38. And they that did eat were four thousand men, beside children and women.

39. And having dismissed the multitude, he took ship, and came into the bounds of Magedan.



## C H A P. XVI.

*The Pharisees ask a sign. Jesus warneth his Disciples of the leaven of the Pharisees and Sadducees. He asketh his Disciples what the people thought him to be. The keys are promised to Peter upon his confession. Christ foretels his passion, exhorts men to carry their cross, and that God will reward them according to their works.*

1. **A**ND the Pharisees and Sadducees came unto him, in order to tempt him: and desired him to shew them a sign from heaven.

2. But he answered and said unto them: When it is evening, ye say: it will be fair weather, for the sky is red.

3. And in the morning; there will be a storm this day, for the sky looks red and lowring.

4. Ye know then how to discern the appearances of the heavens; and can ye not know the signs of the times? a wicked and adulterous generation asketh a sign, and no sign shall be given unto it, but the sign of Jonas the Prophet: and he left them and went away.

5. And

5. And when his Disciples had come over the water, they forgot to take bread.

6. Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. But they thought within themselves, saying: \* Sup. He *speakes thus.* Because we have taken no bread. \*

8. Which when Jesus perceived, he said: O ye of little faith, why do ye think within yourselves: because ye have no bread?

9. Do ye not yet understand, nor remember the five loaves among the five thousand men, and how many baskets ye took up?

10. Neither the seven loaves among the four thousand, and how many hampers ye took up?

† Sup. *when I said.* 11. Why do not ye understand, that I spake not unto you concerning bread. † Beware of the leaven of the Pharisees and of the Sadducees.

12. Then they understood, that he said not they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

*The Gospel on St. Peter and Paul's Day,* 13. And Jesus came into the land of Cesarea Philippi; and asked his Disciples, saying: Whom do men say that the son of man is?

*June 29. on that of St. Peter's Chair at* 14. And they said: Some say, that he is John the Baptist, some, Elias, others, Jeremias, or one of the Prophets.

*Rome, Jan. 18. at Anti-* 15. Jesus saith unto them; But whom do ye say that I am?

*och, Feb. 22. St. Peter ad* 16. Simon Peter answered, and said: Thou art Christ the son of the living God.

*Vincula,* 17. And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my father, who is in heaven.

*Aug. 1. the Day of the Creation and* 18. And I say unto thee, that thou art Peter, and upon

*the Pope, the*

*Anniversary*

*thereof; and*

*on St. Luke's*

*Day, April*

*11.*

6. The Sadducees. These were a Set of Hereticks among the Jews, who took their Name from one Saddoc their Ring-leader. They denied the Resurrection of the Dead, and the Existence of Angels or Spirits.

17. Simon Bar-jona. These Words taken according to their primitive Institution, signify; Simon the Son of a Dove: But here they mean: Simon the Son of Jona, this being the proper Name of Simon's Father.

18. Thou art Peter: That is a Rock: For *petra* Petros in Greek signifies a Rock: So that the Sense of the



upon this Rock I will build my Church: and the Gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20. Then charged he his Disciples that they should tell no body that he was Jesus the Christ.

21. From that time forth began Jesus to shew unto his Disciples, that he must go to Jerusalem, and suffer many things of the Elders, and Scribes, and Chief Priests, and be killed, and rise again the third day.

22. And Peter took him, and began to rebuke him, saying: Far be it from thee, Lord: this shall not be unto thee.

23. Who turning said unto Peter: Get thee behind me, Satan, thou art offensive to me; for thou savourest not the things which are of God, but the things which are of men.

24. Then said Jesus unto his Disciples: If any man will come after me, let him deny himself, and take up his cross and follow me.

25. But whosoever will save his life, shall lose it; and whosoever will lose his life for my sake shall find it.

26. For what doth it avail a man to gain the world, and to lose his own soul? or what exchange shall a man give for his soul?

27. For the son of man shall come in the glory of his father, with his Angels: and then he shall reward every one according to his works.

28. Verily I say unto you, there are some of those here standing, who shall not taste of death, till they see the son of man coming in his kingdom.

*The Gospel for  
a Martyr that  
is a Bishop;  
and on St.  
Laurence's  
Eve.*

---

*the Verse is this: I say unto thee, that thou art a rock, and upon this rock will I build my Church.*

23. Satan. *This is a Hebrew Word which signifies an Adversary, and is used in the Old Testament to signify any man who opposes or molests another; and for as much as the Devil is the great Adversary, and Opposer of the Children of God, he is usually called Satan: But we must not hence infer, that Christ meant that Peter; whom he had almost in the same Breath pronounced blessed, was a Devil: For he only meant, that he was his Adversary in that particular of his Sufferings, which Peter would oppose, for the great Love and Affection he had for him.*

C H A P. XVII.

*Christ is transfigured before three of his Disciples. He healeth the lunatick, foretelleth his passion, and payeth tribute for himself and Peter.*

*The Gospel on the Feast of the Transfiguration, and on the second Sunday in Lent, and on Ember Saturday before the same.*

1. **A**ND after six days, Jesus taketh Peter, and James, and John his brother, and leadeth them up into an high mountain apart.

2. And was transfigured before them. And his face did shine as the sun: and his raiment became white as snow.

3. And behold there appeared unto them Moses and Elias talking with him.

4. And Peter answered and said unto Jesus: Lord it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, one for Moses, and one for Elias.

5. While he yet spake, behold a bright cloud overshadowed them: and behold a voice from the cloud, saying: This is my beloved son, in whom I am well pleased; give ear to him.

6. And when the Disciples heard it, they fell on their faces and were sore afraid.

7. And Jesus came, and touched them, and said: Arise and be not afraid.

8. And when they had lift up their eyes, they saw no body but Jesus only.

9. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no body until the son of man be risen again from the dead.

10. And the Disciples asked him, saying: Why then do the Scribes say, that Elias must first come?

11. And he answered and said unto them: Elias shall indeed come and restore all things.

12. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: and so shall the son of man suffer by them.

13. Then the Disciples understood, that he spake unto them of John the Baptist.

14. And when he had come to the multitude, there came to him a man, and kneeled down before him, saying: Lord, have mercy on my son, for he is lunatick, and sore vexed: for he falleth often into the fire, and frequently into the water.

15. And

15. And I brought him to thy Disciples, and they could not cure him.

16. Then Jesus answered and said: O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

17. And Jesus rebuked him, and the devil went away from him: and the child was cured from that very hour.

18. Then came the Disciples to Jesus privately, and said: Why could not we cast him out.

19. Jesus said unto them: Because of your unbelief. For verily I say unto you: If ye had faith as a grain of mustard-seed, ye may say unto this mountain: Remove hence, to yonder place, and it will remove, and nothing shall be impossible unto you.

20. But this kind \* is not cast out, but by prayer and fasting.

\* *Sup. of Devils.*

21. And as they abroad in Galilee, Jesus said unto them: The son of man shall be betrayed into the hands of men.

22. And they shall kill him, and the third day he shall rise again: and they were exceeding sorry.

23. And when they were come to Capharnaum, thole, who receive the tribute-pence, came unto Peter, and said: Dost not your master pay the tribute-pence?

24. He saith, Yes. And when he was come into the house, Jesus prevented him, saying: What thinkest thou, Simon? of whom do the kings of the earth take tribute or tax? of their own children, or of strangers.

25. And he said: Of strangers: Jesus said unto him: Then are the children free.

26. However, that we may not scandalize them: go thou to the sea, and cast a hook, and take the fish that first cometh up: and when thou hast opened its mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

## C H A P. XVIII.

*Christ offers reasons for humility, by the example of a child: as also how we shou'd beware of giving scandal even to the little ones; how we shou'd reprove a brother when he offends, and esteem as an heathen him, who beareth not the Church. He saith that whatsoever the Apostles shall bind on earth, the same shall be bound in heaven, and teacheth how efficacious are the prayers of two who agree among themselves on earth; as also how often we ought to forgive a brother, who sinneth against us, proposing hereupon a parable of a king, who called his servants to an account.*

*The Gospel on  
Michaelmas  
Day Sept. 29.  
and on the  
Feast of the  
Apparition of  
St. Michael,  
May 8.*

1. **A**T the same hour came the Disciples unto Jesus, saying: Who, think you, is the greatest in the kingdom of heaven?

2. And Jesus called a little child unto him; and set him in the midst of them.

3. And said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5. And whosoever shall receive such a little child in my name, he receiveth me.

6. But whosoever shall scandalize one of these little ones, who believe in me; it were better for him, that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.

7. Wo be to the world for scandals: yet it must needs be that scandals come: but wo be to that man by whom the scandal cometh.

8. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee: it is better for thee to enter into life maimed or lame, rather than having two hands and two feet, to be cast into everlasting fire.

9. And if thine eye scandalize thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my father, who is in heaven.

11. For the son of man is come to save that which is lost.

12. How think ye? If a man have an hundred sheep, and one of them go astray: doth he not leave the ninety nine in the mountains, and goeth in quest of that which hath strayed?

13. And if it happens, that he find it, verily I say unto you, that he rejoiceth more for it, than he doth for the ninety nine which went not astray.

14. Even so, it is not the will of your father, who is in heaven, that one of these little ones should perish.

15. But if thy brother shall sin against thee, go and rebuke him between thee and him alone: if he shall hear thee, thou shalt gain thy brother.

*The Gospel on  
Tuesday in  
the third Week  
in Lent.*

16. But if he will not give ear unto thee, take one or two more with thee, that in the mouth of two or three witnesses every word may be established.

17. And if he will not give ear unto them, tell the Church: and if he will not hear the Church, let him be unto thee as an Heathen and Publican.

18. Verily I say unto you: whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19. Again I say unto you, that if two of you shall agree on earth, concerning any thing they shall ask, it shall be done unto them by my father, who is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

21. Then came Peter unto him, and said: Lord how often shall my brother sin against me, and I forgive him? till seven times?

22. Jesus saith unto them: I say not unto thee, until seven times: but until seventy times seven.

23. Therefore is the kingdom of heaven likened to a king, who would take account of his servants.

*The Gospel on  
the twenty first  
Sunday after  
Pentecost.*

24. And as he began to account, there was one brought unto him, who ought him ten thousand talents.

25. But having not wherewithal to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26. Whereupon the servant fell down, and prayed him, saying: Have patience with me, and I will pay you all.

27. Then the Lord of that servant, being moved with compassion, dismissed him, and forgave him the debt.

28. But as that servant went out, he found one of his fellow servants, who ought him an hundred pence, and he laid hands on him, and took him by the throat, saying: Pay that thou owest.

29. And his fellow servant fell down, and besought him, saying: Have patience with me, and I will pay you all.

30. And he would not, but went, and cast him into prison, till he should pay the debt.

31. And when his fellow servants saw what happened, they were very sorry, and came, and told unto their Lord all that was done.

32. Then his Lord called him, and said unto him: Thou wicked servant; I forgave thee all the debt, because thou didst intreat me.

33. Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34. And his Lord being angry delivered him to the tormentors, till he had payed all the debt.

35. So shall my heavenly father do also unto you, if ye, from your hearts, forgive not every one his brother.

## C H A P. XIX.

*Christ teacheth that matrimony, by the very reason of its institution is indissoluble. Among the various sorts of Eunuchs, he commends those, who make themselves such for the kingdom of heaven. The rich youth, being advised by Christ to sell all he had, goeth away sad: hence Christ saith, that it is hard for the rich to enter into the kingdom of heaven, and sheweth what shall be the reward of those who forsake all things and follow him.*

1. **A**ND it came to pass, that when Jesus had ended these words, he departed from Galilee, and came into the limits of Judea beyond Jordan.

2. And great multitudes followed him, and he healed them there.

3. And the Pharisees came unto him, tempting him, and saying: Is it lawful for a man to put away his wife for every cause?

4. He answered and said unto them: Have ye not read

read, that he, who made man at the beginning; made them male and female: and he said:

5. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they two shall be in one flesh.

6. Wherefore they are not any more two, but one flesh; what therefore God has joyned together, let not man put asunder.

7. They say unto him: Why did Moses then command to give a bill of divorcement, and to put her away?

8. He saith unto them: Moses, because of the hardness of your hearts, suffered you to put away your wives: but it was not so from the beginning.

9. And I say unto you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he, who shall marry her that is put away, committeth adultery.

10. His Disciples say unto him: If the case of the man be so with his wife, it is not good to marry.

11. He saith unto them: Every one cannot receive this saying, but they to whom it is given.

12. For there are eunuchs, who were so born from their mother's womb: and there are eunuchs, who are made by men: ~~and there are eunuchs~~, who made themselves such for the kingdom of heaven. Let him understand, who may.

13. Then were there little children brought unto him; that he should impose hands on them, and pray: and the Disciples rebuked them.

14. But Jesus said unto them: Suffer little children, and forbid them not to come to me: for of such is the kingdom of heaven.

15. And when he had imposed hands on them, he departed thence.

16. And behold one came, and said unto him; Good master, what good shall I do, that I may have eternal life?

17. He said unto him: Why askest thou me concerning good? one is good, God: But if thou wilt enter into life, keep the commandments.

18. He saith unto him: Which? and Jesus said: Thou shalt do no murder: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness:

19. Honour thy father and thy mother: and thou shalt love thy neighbour as thy self. 20. The

20. The young man saith unto him: All these have I kept from my youth; what is there yet wanting to me?

21. Jesus saith unto him: If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But when the young man had heard this word, he went away sorrowful: for he had great possessions.

*The Gospel on the Conversion of St. Paul,* 23. Whereupon Jesus said unto his Disciples: Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

*Jan. 25. also within the Octave and in a* 24. And again I say unto you: it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of heaven.

*Votive Mass of St. Peter and* 25. Which when his Disciples had heard, they were amazed, saying: Who then can be saved?

*St. Paul, and for Holy Ab* 26. But Jesus beheld them, and said unto them: Unto men this is impossible, but unto God all things are possible.

*bais,* 27. Then Peter answered, and said unto him: Behold we have forsaken all, and followed thee: what shall we have then?

28. And Jesus said unto them: Verily I say unto you, that ye, who have followed me, in the regeneration, when the son of man shall sit in the throne of his majesty, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

29. And every one, who shall forsake house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.

30. But many that are first shall be last, and the last shall be first.





## C H A P. XX.

*Jefus sheweth, by the parable of the workmen in the vineyard, that the last shall be equally rewarded with the first. He foretelleth his passion and resurrection, taketh occasion, by the ambition of the sons of Zebedee, to instruct his Disciples in the great virtue of humility, and to let them understand, that their greatness must not consist in power and dominion over others, but in the work of the ministry: and in his way from Jericho he restoreth two blind men to their sight.*

1. **T**HE kingdom of heaven is like a man that is an householder, who went out early in the morning to hire labourers into his vineyard. *The Gospel on Septuagesima Sunday.*
2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.
3. And going abroad about the third hour, he saw others standing idle in the market place.
4. And he said unto them: Go ye also into my vineyard, and I will give you, what shall be just.
5. And they went their way: and he went out again about the sixth, and the ninth hour: and did in like manner.
6. And about the eleventh hour he went out, and found others standing, and he saith unto them: Why stand ye here idle all the day?
7. They said unto him: Because no man hath hired us. He saith unto them: Go ye also into my vineyard.
8. And when evening was come, the Lord of the vineyard saith unto his steward: Call the labourers, and pay them their hire, beginning from the last unto the first.
9. So when they, who came at the eleventh hour, were come, they received pence a piece.
10. But when the first came, they supposed that they should receive more; and they likewise received, pence a piece.
11. And as they received, they murmured against the householder.
12. Saying: These last have wrought for one hour only, and thou hast made them equal unto us, who have born the burden and heat of the day.
13. But he answered one of them, and said: Friend I do thee no wrong: didst not thou agree with me for a penny?

14. Take

14. Take what is thine, and go thy way: it is my will to give unto this last, even as unto thee.

15. Or is it not lawful for me to do what I will? Is thine eye evil, because I am good?

16. So the last shall be first, and the first last: for many are called, but few chosen.

*The Gospel on Wednesday* 17. And Jesus going up to Jerusalem, took the twelve Disciples apart, and said unto them.

*in the second Week in Lent; and in a Votive Mass of the Holy Cross.* 18. Behold we go up to Jerusalem, and the son of man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to death.

19. And shall deliver him to the Gentiles to be mocked, and scourged, and crucified: and the third day he shall rise again.

*The Gospel on St. James's Day July 25. and on St. John's ante Portam Latinam, May 6.* 20. Then came unto him the mother of the sons of Zebedee with her sons, adoring, and desiring something of him.

21. He said unto her: What wilt thou? she saith unto him: Say that these my two sons shall sit, the one on thy right hand, and the other on thy left, in thy kingdom.

22. But Jesus answered and said: Ye know not what ye ask. Can ye drink of the cup, of which I shall drink? they said unto him: We can.

23. He saith unto them: Ye shall drink indeed of my cup: but to sit on my right or left hand, is not mine to give unto you, but to those for whom it is prepared by my father.

24. Which when the ten had heard, they were moved with indignation against the two brethren.

25. But Jesus called them unto him, and said; Ye know, that the princes of the Gentiles do Lord it over them; and those, who are great, do exercise authority upon them.

26. It shall not be so among you; but whosoever would be great among you, let him be your minister.

27. And whosoever would be chief among you, shall be your servant.

28. Even as the son of man came not to be served, but to serve, and to give his life in ransom for many.

29. And as they went from Jericho, a great multitude followed him.

30. And behold two blind men sitting nigh the way, heard that Jesus was going by, and they cried

out, saying: O Lord, thou son of David have mercy on us.

31. And the multitude rebuked them, that they should hold their peace: But they cried out the more, saying: O Lord, thou son of David have mercy on us.

32. And Jesus stood, and called them: and said: What would ye have me do for you?

33. They said unto him: O Lord, that our eyes may be opened.

34. So Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.



### C H A P. XXI.

*Christ rideth into Jerusalem upon an Ass, driveth the buyers and sellers out of the temple, curseth the fig-tree, silenceth the Priests and Elders, by a question concerning John's Baptism, and by the parable of the household-er, who let his vineyard to husbandmen: And by the usage they gave his servants and his son, he foretelleth, the translation of the kingdom of God from the Jews to the Gentiles.*

1. **A**ND when they drew nigh Jerusalem, and were come to Bethphage at Mount Oliver: Then sent Jesus two Disciples.

*The Gospel on Palm-Sunday before the Benediction of the Palms.*

2. Saying unto them: Go into the town over against you, and ye shall immediately find a she-ass tied, and a colt with her: loose, and bring them to me.

3. And if any man shall say ought unto you, say that the Lord hath need of them; and he shall forthwith let them go.

4. And all this was done, that it might be fulfilled which was spoken by the Prophet saying:

5. Tell ye the daughter of Sion: Behold, thy king cometh unto thee meek, sitting upon an ass, and a colt, the foal of an ass which carryeth the yoke.

6. And the Disciples went, and did as Jesus commanded them.

7. And they brought the ass, and the colt, and laid their cloaths upon them, and they set him thereon.

8. And a very great multitude spread their garments

ments in the way, others cut down branches from the trees, and strowed them in the road.

9. And the multitudes that went before, and that followed, cried out saying: Hosanna to the son of David: Blessed is he, who cometh in the name of the Lord: Hosanna in the highest.

*The Gospel on  
Tuesday in  
the first Week  
in Lent.*

10. And when he was come into Jerusalem, the whole city was moved saying: Who is this?

11. And the people said: This is Jesus the Prophet from Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all those, who sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of such as sold doves.

13. And

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9. Hosanna to the son of David. *This Phrase among the Hebrews answers in my Opinion, our Vivas Rex, or the French, Vive le Roy: Hosanna is derived from the radical Word יְהוֹשֻׁעַ Hoshiah, he hath saved. And by abridging the same, and by adding the expletive Particle Na. The Hebrews made it Hosanna. 'Tis true, they called the Bundles of Palm, myrrbe, cittern and willow Branches, wherewith they made their Booths, in the Time of their Feasts of Tabernacles, Hosanna; but then the Reason was, because these Branches were Emblems of Peace and Security: So that the multitude, which looked upon Christ as a great Prophet, and by consequence, as one, who should bring them a lasting Peace, took some of these Branches, strowed them in the way, and cried Hosanna to the Son of David, that is, Salvation to the Son of David.*

12. Jesus went into the temple of God, and cast out all those, who sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of such as sold doves, &c. *What gave Occasion to this Abuse of God's Temple was this: By the Law of Moses, the People were commanded to Sacrifice sometimes Heifers, Calves, Rams and Lambs; sometimes fine Flower, Oil, Wine and Pigeons, Turtle-doves and small Pieces of Silver of a certain Weight, namely half a Shekel; according to the different Sins which were to be expiated, or to the different Seasons of the Year, in which they were to offer their Gifts at the Altar: Now whereas it was difficult for those, who lived at a great Distance from Jerusalem to drive such Cattle so far, or to carry their Wine, Oil, &c. or were not furnished*

13. And faith unto them: It is written: My house shall be called the house of prayer: but ye have made it a den of thieves.

14. And the blind, and the lame came to him in the temple, and he healed them.

15. And when the Chief Priests and the Scribes saw the wonderful things which he did, and the children in the temple crying out, and saying: Hosanna to the son of David: they were much vexed.

16. And said unto him: Dost thou hear what these say? and Jesus said unto them: Yes. Have ye never read this: Out of the mouth of babes and sucklings thou hast perfected praise.

17. And having left them, he went out of the city into Bethany, and lodged there.

18. And in the morning, as he returned into the city, he was an hungred.

19. And seeing a single fig-tree by the way side, he came to it, and finding nothing thereon but leaves only, he saith unto it: May no fruit grow on thee henceforth for ever. And presently the fig-tree withered away.

20. And when the Disciples saw it they marvelled, saying: How soon it withered away?

21. Jesus answered, and said unto them: Verily I say unto you: If ye have faith, and stagger not, ye shall not only do this of the fig-tree, but also if ye shall say to this mountain, take up, and cast thyself into the sea, it shall be done.

22. And all things whatever ye shall ask in prayer believing, ye shall receive.

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*furnished with such Pieces of Silver; the covetous Chief Priests and Scribes who were Partakers of the Profit did allow a Sort of Market to be kept in the Porch and Temple, where all these things were expos'd to Sale for the Use of those who came to offer their Sacrifices; and whereas such a Commerce is usually attended with Extortion and Deceit, especially in Regard of the Half shekels, for which the Bankers or Money-changers did exact extravagant Use; as also a great Profanation of that holy Place. Hence it is that Christ's Zeal was kindled, that he drove them all out of the Temple, overthrow the Tables of the Money-changers, the Chairs of such as sold Doves, and told them, they had made the House of Prayer a Den of Thieves.*

23. And as he was come into the temple, the Chief Priests, and the elders of the people came unto him, as he was teaching, and said: By what authority doest thou these things? And who gave thee this authority?

24. Jesus answered and said unto them: I also will ask you one thing; which if ye will tell me: I will likewise tell you by what authority I do these things.

25. The baptism of John whence was it? From heaven, or of men? But they thought within themselves, saying:

26. If we say, from heaven, he will say unto us; Why did ye not then believe him? But if we say of men, we fear the multitude; for all looked upon John as a Prophet.

27. And they answered Jesus, and said: We cannot tell. He also said unto them: Neither tell I you by what authority I do these things.

28. But what think ye? A certain man had two sons: and coming to the first, he said, Go to day, work in my vineyard.

29. And he answered and said: I will not. But afterward he repented and went.

30. And coming to the other, he said in like manner: and he answered, and said: I go, sir, and went not.

31. Which of the two did the father's will? They say unto him: The first. Jesus saith unto them: Verily I say unto you, that the Publicans and the Harlots shall go before you into the kingdom of God.

32. For John came unto you in the way of justice, and ye believed him not: but the Publicans and the Harlots believed him: which when ye had seen, ye repented not afterward, that ye might believe him.

33. Hear another parable: There was an household-er, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it to husbandmen, and went into a far Country.

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again

36. Again he sent other servants more than the former: and they did unto them likewise.

37. But last of all he sent unto them his own son, saying: They will reverence my son.

38. But when the husbandmen saw the son, they said within themselves: This is the heir, come let us kill him, and we shall have his inheritance.

39. And when they had laid hands on him, they cast him out of the vineyard, and slew him.

40. Now when the Lord of the vineyard shall come, what will he do unto these husbandmen.

41. They said unto him: He will miserably destroy those wicked men, and let his vineyard to other husbandmen, who shall render the fruit in their seasons.

42. Jesus saith unto them: Have ye never read in the Scriptures: The stone, which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is wonderful in our eyes.

43. Therefore I say unto you, that the kingdom of God shall be taken away from you, and shall be given to a nation, which shall bring forth the fruits thereof.

44. And whosoever shall fall upon this stone, shall be broken: but on whomsoever it shall fall, it will entirely bruise him.

45. And when the Chief Priests and Pharisees had heard his parables, they perceived that he had spoken of themselves.

46. And when they sought to lay hands on him, they feared the multitudes, because they took him for a Prophet.



## C H A P. XXII.

*The parable of the marriage of the king's son. The punishment of him, who wanted a wedding garment. Jesus is tempted by the Pharisees concerning Caesar's tribute; and by the Sadducees concerning the resurrection. He is again tempted by a Lawyer, concerning the great commandment, and he asketh the Pharisees whose son is Christ.*

*The Gospel on  
the 19th Sun-  
day after Pen-  
tecost.*

1. **A**ND Jesus answered, and spake unto them again in parables, saying:
  2. The kingdom of heaven is like unto a certain king, who made a marriage for his son.
  3. And sent his servants to call them who were bidden to come to the wedding, and they would not come.
  4. Again he sent other servants, saying: Tell them that are bidden: Behold I have prepared my dinner: my oxen and my fatlings are slaughtered, and all things are ready, come to the wedding.
  5. But they neglected; and went their ways, one to his farm, another to his merchandize.
  6. And the rest laid hands on his servants, and, when they had treated them spitefully, they slew them.
  7. But when the king had heard thereof: being angry, he sent his armies and destroyed those murderers, and burnt their city.
  8. Then saith he to his servants: The wedding, indeed, is ready, but they, who were bidden, were not worthy.
  9. Go ye therefore into the high-ways, and whomsoever ye shall find, bid to the marriage.
  10. And his servants went out into the ways, and gathered together all such as they found, bad and good: and the wedding was filled with guests.
  11. And as the king came to see the guests, he observed a man, who was not cloathed with a wedding garment.
  12. And he saith unto him: Friend, how camest thou in hither, not having a wedding garment? and he was speechless.
  13. Then said the king to those who waited, Bind him hand and foot, and cast him into outer darkness: there shall be weeping and gnashing of teeth.



14. For many are called, but few are chosen.

15. Then went the Pharisees, and consulted, in order to entangle him in his talk.

16. And they send unto him their Disciples with the Herodians, saying: Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17. Tell us therefore what thou thinkest, is it lawful to give tribute to Cesar or not?

18. But

*The Gospel on  
the Twenty  
Second Sun-  
day after Pen-  
tecost.*

16. The Herodians. *These were a Set of People among the Jews, so called from Herod the King; because they believ'd that he was the Messias: For the Sceptre or Government being taken away from the Tribe of Juda, by Herod's Accession to the Crown, being an Alien and no Jew, his Abettors, viz. the Herodians wou'd have the Jews believe, that he was the Messias whom they had expected, according to Jacob's Prophecy. Gen. 49. 10. The Scepter shall not be taken away from Juda, &c. But the Generality of the Jews gave no Credit to them; because they did not find in the Person of Herod the Qualifications, wherewith the Prophets had foretold the Messias was to be imbu'd.*

17. Is it lawful to give tribute to Cesar, or not? *To understand how insnaring this Question was, we must observe, that after the Return of the Jews from the Captivity of Babylon; it was decreed by Eldras and the Elders, as we read, Eld. 10. 22. That every Man should pay the third Part of a Shekel yearly towards the Fabrick of the Temple, by way of offering. Now the Romans under the Command of Pompey, having subdu'd that Part of Asia in which Jerusalem lies, chang'd this yearly Oblation into a Tribute payable yearly into Cesar's Coffers. Wherefore the Pharisees and the Herodians doubted not, in the said Question to have Christ under this Dilemma: If he says, that it is not lawful to pay this Tribute to Cesar, we will accuse him before Cesar's Governours as a Rebel, who wou'd teach the People, that it is not lawful for them to pay the Tribute; and of consequence traduce him as Guilty of Sedition and Rebellion. And if he says that it is lawful to pay the same, we will expose him to the People, as a prophane Man, who takes Part with Pagans and Infidels to the Prejudice of God's Temple and Worship. But as no Wisdom, nor Policy, can take against God, so Christ defeated their Designs in*

18. But Jesus perceiving their wickedness, said: Why tempt ye me, ye hypocrites?

19. Shew me the tribute-money. Whereupon they brought him a penny.

20. And Jesus saith unto them: Whose is this image and superscription?

21. They say unto him: Cæsars. Then saith he unto them: Render therefore unto Cæsar the things which are Cæsars; and unto God the things that are Gods.

22. Which when they heard, they marvelled, and leaving him, they went their way.

23. The same Day came to him the Sadducees, who say that there is no resurrection: and they asked him,

24. Saying: Master, Moses said: If a man die having no children, his brother should marry his wife and raise up seed for his brother.

25. Now there were with us seven brethren, the first married a wife, and died, and having no issue, left his wife to his brother.

26. In like manner the second, and the third, unto the seventh.

27. And last of all the woman died also.

28. Therefore in the resurrection whose wife shall she be of the seven? For they all had her.

29. And Jesus answered and said unto them: Ye do err, not knowing the Scriptures, nor the power of God.

30. For in the resurrection, they neither marry, nor are married; but shall be as the angels of God in heaven.

31. But as to the resurrection of the dead, have ye not read that which was spoken by God, saying unto you:

32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living.

33. Which when the multitudes heard, they were astonished, at his doctrine.

34. But when the Pharisees heard, that he had silenced the Sadducees, they met together:

*The Gospel on  
the Seven-  
teenth Sunday  
after Pente-  
cost.*

*both, by saying:* Render unto Cæsar the things, which are Cæsar's, and unto God the things that are God's.

35. And one of them, a doctor of the law, in order to tempt him, asked him:

36. Master, which is the great commandment of the Law?

37. Jesus said unto him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the greatest commandment, and the first.

39. And the second is like unto this: Thou shalt love thy neighbour as thy self.

40. On these two commandments hang all the Law and the Prophets.

41. And while the Pharisees were assembled together, Jesus asked them,

42. Saying: What think ye of Christ? Whose son is he? They say unto him: David's.

43. He saith unto them: How then doth David in spirit call him Lord, saying:

44. The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.

45. If David then called him Lord, how is he his son?

46. And no man was able to answer him a word: neither durst any man from that day forth, ask him any more?



## C H A P. XXIII.

*Christ admonisheth his Disciples to observe what the Scribes and Pharisees say, but not what they do; as also to beware of their ambition. He denounceth many woes to the Scribes and Pharisees, and foretelleth the desolation of Jerusalem.*

1. **T**HEN spake Jesus to the multitudes, and to his Disciples.

2. Saying: The Scribes and Pharisees sat in Moses his chair.

3. All therefore whatsoever they shall say unto you, observe and do: but do not according to their works: for they say and do not.

4. For they bind heavy, and intolerable burdens, and lay them on men's shoulders: But with a finger of their own they will not move them.

*The Gospel on Tuesday in the Second Week in Lent.*

5. But they do all their works to be seen by men; for they make broad their Phylacteries, and enlarge the hems of their garments.

6. And love the uppermost rooms at feasts, the chiefest Seats in the synagogues.

7. Greetings in the market place, and to be called Rabbi by men.

8. But be not ye called Rabbi; for one is your Master, and ye are all brethren.

9. And call none on earth your Father: for one is your Father, who is in heaven.

10. Neither be ye called masters: for one is your master, Christ.

11. He that is the greatest of you, shall be your servant.

12. And whosoever exalteth himself, shall be humbled; and whosoever humbleth himself, shall be exalted.

13. But wo be to you Scribes and Pharisees, hypocrites: because ye shut up the kingdom of heaven against men, for ye do not go in yourselves, neither do ye suffer those that would go in.

5. They make broad their Phylacteries. *This Word comes from the Greek Word φυλάσσω, I keep, or preserve; so that these Phylacteries were certain Scrulls of Parchment; in which were written the Ten Commandments, and which the Jews us'd to tie on their Foreheads, and on their Arms, pursuant to God's command recorded, Exod. 13. 9. Now the Pharisees, who affect to appear more observant of the Law, than the rest of the Jews, us'd to make these Scrulls or Phylacteries broader than those worn or carry'd by others; that they might be more conspicuous. And this they did out of Hypocrisy, in order to create themselves more Respect from the People.*

7. And to be called Rabbi. *This is a Hebrew Word, which signifies a Doctor, or Teacher, or Master. The Pharisees did very much affect to be called Rabbi, and Father, and Master, being Titles which denoted their extraordinary Gifts, and got them much Reputation and Esteem among the People. Wherefore Christ did reproach them for this Piece of Vanity, and charg'd his Disciples not to be call'd Rabbi, or Father, or Master; that is, not to affect or covet to be so call'd; but in Humility to demean and consider themselves as Brethren to one another.*

14. Wo be to you Scribes and Pharisees hypocrites: for ye devour widow's houses, praying long prayers: for which ye shall receive the greater judgment.

15. Wo be to you Scribes and Pharisees hypocrites: For ye compass sea and land to make one proselite, and when he is made, ye make him two-fold more the child of hell than your selves.

16. Wo be to you ye blind guides, who say: Whosoever shall swear by the temple, it is nothing: But whosoever shall swear by the gold of the temple, he is a debtor.

17. Ye fools and blind: For whether is greater, the gold, or the temple, which sanctifieth the gold?

18. And whosoever shall swear by the altar, 'tis nothing: But whosoever shall swear by the gift, which is upon it, he is a debtor.

19. Ye blind: for whether is greater, the gift, or the altar, which sanctifieth the gift?

20. Wherefore he, who sweareth by the altar, sweareth by it, and all things thereon.

21. And whosoever shall swear by the temple, sweareth by it, and by him, who dwelleth therein.

22. And he, who sweareth by heaven, sweareth by the throne of God, and by him, who sitteth thereon.

23. Wo be to you Scribes and Pharisees hypocrites, who tithe mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, and mercy, and faith: these ought ye to do, and not to leave those undone.

24. Ye blind guides, who strain a gnat, and swallow a camel.

25. Wo be to you Scribes and Pharisees hypocrites: for you make clean the outside of the cup and dish: but inwardly ye are full of rapine and uncleanness.

26. Thou blind Pharisee, cleanse first the inside of the cup and dish, that the outside may be made clean.

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15. Profelyte. *A Greek Word compounded of προσ, ad. and ελθω, venio, so that the Profelyte is one who comes over to another Party. But the Word is now so familiar in our Language that it hardly needs an Explanation.*

## Chap. XXIII. The Gospel according

27. Wo be to you Scribes and Pharisees hypocrites: for ye are like unto whited sepulchres, which appear beautiful outward, but are within full of dead mens bones, and of all uncleannesse.

28. Even so ye do indeed outwardly appear just unto men; but within ye are full of hypocrisy and iniquity.

*The Gospel on  
St. Stephen's-  
day, Decem-  
ber 26. and  
on his Inven-  
tion, Aug. 3.*

29. Wo be to you Scribes and Pharisees hypocrites; for ye build the sepulchres of the Prophets, and garnish the tombs of the just.

30. And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets.

31. Wherefore ye are witnesses unto your selves, that ye are the children of them, who slew the Prophets.

32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye brood of vipers, how shall ye escape the judgment of hell?

34. Wherefore behold I send unto you Prophets and Wisemen, and Scribes, and some of them shall ye kill, and crucify, and others shall ye scourge in your synagogues, and persecute from city to city.

35. That upon you may come all the innocent blood, which was shed upon the earth, from the blood of Abel the just, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36. Verily I say unto you: all these things shall come upon this generation.

37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them, who are sent unto thee, how often would I have gathered thy children together, as a hen, gathereth her chickens under her wings, and thou wouldest not.

38. Behold, your house shall be left unto you desolate.

39. For I say unto you, ye shall not see me henceforth, till ye say: blessed is he, who cometh in the name of the Lord.

## C H A P. XXIV.

*Christ foretelleth the destruction of the temple, the wars and persecutions impending, the rise of false Christs, and false Prophets, the coming of the son of man, the signs which shall appear in the sun, in the moon, and in the stars. He saith also that the day of judgment is unknown to all men, and upon this occasion, speaking concerning the faithful and wicked servant, he advises all men to watch continually.*

1. **A**ND Jesus having gone out of the temple, *The Gospel for a Votive Mass in Time of War, and for many Martyrs.* went his way: And his Disciples came to shew him the structure of the temple.
2. But he answered and said unto them: Do ye see all these things? Verily I say unto you, there shall not be left here one stone upon another, which shall not be thrown down.
3. And as he sat upon mount Olivet, the Disciples came to him privately saying: Tell us, when shall these things come to pass, and what shall be the sign of thy coming, and of the end of the world?
4. And Jesus answered, and said unto them: Beware ye be not seduced.
5. For many shall come in my name saying: I am Christ: and they shall seduce many.
6. For ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must come to pass, but the end is not yet.
7. For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences and famine, and earthquakes in divers places.
8. And all these are the beginnings of sorrows.
9. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated by all nations for my name's sake.
10. And then shall many be scandalized, and shall betray one another, and shall hate one another.
11. And many false Prophets shall rise, and shall seduce many.
12. And for as much as iniquity hath abounded, the charity of many shall grow cold.
13. But he that shall persevere unto the end, the same shall be saved.
14. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.

*The Gospel on  
the last Sun-  
day after  
Pentecost.*

15. When ye therefore shall see the abomination of desolation, which is spoken of by Daniel the Prophet, stand in the holy place, he that readeth, let him understand.

16. Then let such as are in Judea, fly to the mountains:

17. And let him, who is on the house-top, not come down to take any thing out of his house.

18. And let him not, who is in the field, come back to take up his coat.

19. And wo be to them, that are with child, and give suck in those days.

20. But pray ye, that your flight be not in the winter, or on the sabbath day.

21. For then shall be great tribulation, such as was not since the beginning of the world till this time, neither shall be.

22. And except those days had been shortened there should no flesh be saved: but for the sake of the elect those days shall be shortened.

23. Then if any man shall say unto you: Lo here is Christ, or there: believe it not.

24. For there shall rise false Christs, and false Prophets: and shall shew great signs and wonders, so as to impose upon (if it were possible) the very elect.

25. Behold I have foretold you.

26. Wherefore, if they shall say unto you, behold he is in the desert, go not forth; behold he is in the inner rooms, believe it not.

27. For as the lightning cometh out of the East, and shineth even unto the West: so shall also be the coming of the son of man.

28. Wheresoever the carcass is, there will the eagles be gathered together.

29. And immediately after the tribulation of those days, the sun shall be darkened, and the moon

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20. That your flight be not in the winter, or on the sabbath day. *Not in the Winter, as being a Season unfit for a speedy flight, by reason of the Foulness of the Ways and Weather in that Time of the Year. Nor on the Sabbath Day, because it was not lawful for them to go, or flee, or travel any more than a few Miles on that Day; and that only to go to, and come back from Divine Service.*

shall



shall not give its light, and the stars shall fall from heaven, and the powers of heaven shall be moved.

30. And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the son of man coming in the clouds of heaven, with great power and majesty.

31. And he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from one end of heaven to the other.

32. Now learn a parable of the fig tree: When its branch is yet tender, and leaves shot out, ye know that summer is nigh.

33. So likewise ye, when ye shall see all these things, know that it is near; even at the doors.

34. Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my word shall not pass away.

36. But of that day and hour knoweth no man, no not the angels of heaven, but the father only.

37. But as in the days of Noe, so shall also the coming of the son of man be.

38. For as, in the days before the deluge, they were eating and drinking, marrying and giving in marriage, until that day, on which Noe entered into the ark.

39. And they knew not until the flood came, and took all away: so shall the coming of the son of man be.

40. Then shall two be in a field: the one shall be taken, and the other left.

41. Two women grinding in a mill, the one shall be taken, and the other shall be left.

42. Watch therefore, since ye know not at what hour your master shall come.

43. But know this, that if the man of the house had known at what hour the thief would come, he would surely watch, and would not suffer his house to be broken up.

44. Therefore be ye also ready: For the son of man shall come at an hour ye know not.

45. Who, do you think, is a faithful and wise servant, whom his Lord hath appointed over his family, to give them meat in due season? *The Gospel on St. Clement's day, Nov. 23.*

46. Blessed is that servant, whom his Lord, when he cometh shall find so doing. *and for some Confessors Bi-*

47. Verily *suors.*

47. Verily I say unto you, that he shall appoint him over all his goods.

48. But if that evil servant shall say in his heart: My Lord delayeth his coming:

49. And shall begin to strike his fellow servants, and eat and drink with drunkards.

50. The Lord of that servant shall come, in a day in which he expecteth him not, and in an hour, which he knoweth not.

51. And shall separate him, and appoint him his portion, with hypocrites, there shall be weeping and gnashing of teeth.

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## C H A P. XXV.

*Christ proposeth the parable of the ten virgins, and of the talents given to the servants. He also sets before our eyes the last judgment, together with the reasons of rewards and punishments in the world to come.*

*The Gospel on* 1. **T**HEN shall the kingdom of heaven be like  
*St. Catharine's-day,* unto ten virgins, who took their lamps,  
*Novemb. 25.* and went forth to meet the bridegroom, and the  
*and for some* bride.  
*other holy Vir-* 2. And five of them were foolish, and five were  
wife.

3. The five foolish virgins, having taken lamps, took no oil with them.

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered, and slept.

6. And at midnight there was a cry made: Behold the bridegroom cometh, go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise: Give us of your oil; for our lamps are going out.

9. The wise answered, saying: Lest perhaps there may not be enough for us and you, go ye rather to them that sell, and buy for your selves.

10. And while they went to buy, the bridegroom came: and such as were ready went in with him to the marriage, and the door was shut.

11. Last of all came also the other virgins, saying: Lord, Lord, open to us.

12. But he answered, and said: Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

14. For as a man travelling into a far country *The Gospel on*  
called his servants, and delivered unto them his *St. Nicholas's-day,*  
goods. *December 6.*

15. And unto one he gave five talents, to another, two; and to another, one: To every one according *and for some*  
to their several abilities, and forthwith took his *other Confessors Bishops.*  
journey.

16. And he, who had received the five talents, went and traded with them, and acquired five more.

17. In like manner he, who had received two, gained two more.

18. But he, who had received one, went and dug in the earth, and hid his Lord's money.

19. After a long time the Lord of those servants came, and reckoned with them.

20. And he, who had received five talents, came, and brought five talents more, saying: Lord, thou hast delivered unto me five talents, behold I have acquired besides them five talents more.

21. His Lord saith unto him: Well done, thou good, and faithful servant, since thou hast been faithful over a few things, I will appoint thee over many, enter into the joy of thy Lord.

22. He also, who had received two talents, came, and said: Lord, thou hast delivered unto me two talents, behold I have gained two talents more.

23. His Lord saith unto him: Well done, good, and faithful servant, since thou hast been faithful over a few things, I will appoint thee over many, enter into the joy of thy Lord.

24. But he, who had received the one talent, came, and said: Lord, I know, that thou art an hard man, thou reapest where thou hast not sown, and gatherest where thou hast not strowed.

25. And being afraid, I went, and hid thy talent in the earth: behold thou hast what is thine.

26. And his Lord answered and said unto him: Thou evil, and slothful servant, thou didst know, that I reap, where I sow not, and gather where I have not strowed.

27. Wherefore, thou should'st have given in my money to the Bankers, that at my coming I might have received mine own with usury.

28. Take away therefore from him the talent, and give it to him, who hath the ten talents.

29. For to every one that hath shall be given, and he shall abound: but from him, that hath not, shall be taken away, even that which he seemeth to have.

30. And cast the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

*The Gospel on  
Monday the  
first Week in  
Lent.*

31. When the son of man shall come in his majesty, and all the angels with him, then shall he sit in the seat of his majesty.

32. And all nations shall be gathered before him, and he shall separate them one from another, as the shepherd divideth the sheep from the goats.

33. And he shall place the sheep on his right hand, but the goats on the left.

34. Then will the king say unto those, who shall be on his right hand: Come ye blessed of my father, possess the kingdom prepared for you from the foundation of the world.

35. For I was an hungry and ye gave me to eat; I was thirsty, and ye gave me to drink: I was a stranger, and ye took me in.

36. Naked, and ye cloathed me: sick, and ye visited me: I was in prison, and ye came to me.

37. Then shall the just answer him, saying: Lord, when saw we thee an hungry, and fed thee: thirsty, and gave thee drink.

38. When saw we thee a stranger, and took thee in: or naked, and cloathed thee.

39. Or when saw we thee sick, or in prison and came unto thee?

40. And the king in answer, shall say unto them: Verily I say unto you: so long as you have done it unto one of the least of these my brethren, ye have done it unto me.

41. Then shall he say also unto those, who shall be on the left hand. Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels.

42. For I was an hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink.

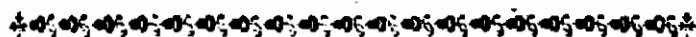
43. I was a stranger, and ye did not entertain me: naked, and ye cloathed me not: sick, and in prison, and ye visited me not.

44. Then

44. Then shall they also answer him, saying: Lord, when saw we thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them saying: Verily I say unto you: So long as ye did it not unto one of these little ones, ye did it not to me.

46. And these shall go into everlasting punishment, but the just into life eternal.



## C H A P. XXVI.

*The Chief Priests consult how to put Jesus to death: A woman anoints him with precious ointment. He is sold by Judas. He giveth at supper, his body and his blood to his Disciples to eat and drink. He foretelleth, that they shall all be scandalized, that Peter shall thrice deny him. He is taken by the Jews, accused before Caiphas, judged guilty of death, spit upon, smitten on the cheek, and thrice denied by Peter.*

1. **A**ND it came to pass: When Jesus had finished all these things, he said unto his Disciples.

2. Ye know that after two days will be the passover, and the son of man shall be betrayed to be crucified.

3. Then *The Passion according to St. Matthew in these two Chapters, is the Gospel at Mass on Palm Sunday.*

2. Will be the passover. *The Hebrew Word which answers this is Phale, a Passage, or Passover: The Greek is Pascha, Passion, or Suffering; and the Latin Vulgar retains the same, having canonized in some manner, that Word among its sacred Terms. What gave Occasion to that saying of Christ was this: The Children of Israel were commanded, as we read Exod. 12. to slay a Lamb on the fourteenth Day of the first Month, at evening, and to sprinkle the Posts and the Thresholds of their Doors with its Blood, that the Angel of God, which was to kill the first born over all Egypt in one Night, might see the same, and pass over the Houses of the Children of Israel. And when they had gone out of Egypt, they had a special Command from God to celebrate a Feast yearly for ever in Remembrance of this Passover: That is, to Slay, or Sacrifice a Lamb on the fourteenth Day of the first Month in the Evening, to eat the same with a great deal*

3. Then assembled together the Chief Priests, and the Elders of the people unto the place of the High Priest, who was called Caiphas.

4. And consulted how they might take Jesus by craft, and put him to death.

5. But they said: Not on the feast day, lest there be an uproar among the people.

6. Now when Jesus was in Bethany in the house of Simon the leper.

7. There came unto him a woman having an alabaster box of precious ointment, and poured it on his head, as he sat at table.

8. But when the Disciples saw it, they had indignation, saying: To what purpose is this waste?

9. For the ointment might have been sold for much, and given to the poor.

10. Which Jesus knowing, he said unto them: Why trouble ye this woman? For she hath wrought a good work on me.

11. For ye have the poor always with you: But me ye have not always.

12. For in pouring this ointment on my body, she hath done it for my burial.

*deal of Ceremony recorded, Exod. 12. &c. and to eat no other than unleavened Bread for the Space of eight Days. Now the time for celebrating this Feast being at hand, Christ puts his Disciples in mind thereof: Ye know that after two days is the passover; that is to say, the Day, in which we are to celebrate the Feast of the Passover.*

*And whereas this Lamb (the sprinkling of whose Blood upon the Posts and Thresholds was a means of the mighty Delivery of the Children of Israel from the Tyranny of Pharaoh) was a Type or Figure of Jesus Christ, who is the Lamb of God, and whose Blood was to work the wonderful Delivery of the Children of God from the Slavery of the Devil; he would first celebrate that Feast, and afterwards fulfil the Figure by substituting his own Flesh and Blood, in the Room of that of the Lamb; as we see he hath done in this Chapter. And as all the Children of Israel were commanded to eat of the Flesh of this Lamb, on pain of being exterminated from among their People; so the Children of God, that is, the Sons of the Church, are commanded to eat of the Flesh of Christ Jesus, who is now our Passover, on no less Penalty than being excluded from the Kingdom of Heaven.*

13. Verily I say unto you; wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told in remembrance of her.

14. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests:

15. And said unto them: What will ye give me, and I will deliver him unto you? And they appointed him thirty pieces of silver.

16. And from that time he sought an opportunity to betray him.

17. Now on the first day of unleavened bread the Disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the passover?

18. And Jesus said: Go into the city to a certain man, and say unto him: The master saith: My time is at hand, at thy house I purpose to keep the passover with my Disciples.

19. And the Disciples did as Jesus had appointed them, and they made ready the passover.

20. Now when the even was come, he sat down with his twelve Disciples.

21. And as they were eating, he said: Verily I say unto you, that one of you shall betray me.

22. And being very sad, they began every one of them to say: Lord, is it I?

23. And he answered, and said: He that dippeth his hand with me in the dish, the same shall betray me.

24. The son of man goeth indeed, as is written of him: But woe be to that man by whom the son of man shall be betrayed: It were good for that man, if he had not been born.

25. Then Judas, who betrayed him, answered, and said: Rabbi, is it I? He saith unto him: Thou hast said it.

26. And as they were at supper, Jesus took bread,

17. The first day of unleavened bread. *The Jews, as aforesaid, were commanded to eat no Bread that had leaven in it, for eight Days successively from the Celebration of the Feast of the Passover; and the first of these is here called the first Day of unleavened Bread. It was likewise the Day, in the Evening, whereof the Lamb was to be sacrifice'd and eaten, which is in this Chapter called the Passover.*

and blessed, and brake, and gave unto his Disciples, and said: Take, and eat: This is my body.

27. And he took the chalice, and gave thanks, and gave unto them, saying: Drink ye all of this.

28. For this is my blood of the new testament, which shall be shed for many in remission of sins.

29. But I say unto you: I will not drink henceforth of this fruit of the vine, until that day, when I drink it new with you in the kingdom of my father.

30. And when they had said an hymn, they went unto mount Oliver.

31. Then saith Jesus unto them: Ye shall all be scandalized in me this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be dispersed.

32. But after I am risen again, I will go before you into Galilee.

33. Whereupon Peter answered, and said unto him, Tho' all were scandalized in thee, I will never be scandalized.

34. Jesus said unto him: Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35. Peter said unto him: Tho' I should die with thee, I will not deny thee. In like manner also said all the Disciples.

36. Then cometh Jesus with them into a village called Gethsemany, and he said unto his Disciples: sit ye here while I go and pray yonder.

37. And having taken with him Peter, and the two sons of Zebedee, he began to be sorrowful, and to grieve.

38. Then saith he unto them: My soul is sorrowful even unto death: Tarry ye here, and watch with me.

39. And having gone a little further, he fell on his face and prayed, saying: O my father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt.

40. And

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39. Let this cup pass from me. *This was a saying Familiar to the Jews, and was grounded upon a Custom they had of giving a soporiferous Draught to those, who were to be put to death; to make them less sensible of their Torments: And this they called the Cup of*



40. And he cometh to his Disciples, and findeth them asleep, and saith unto Peter: So, could ye not watch one hour with me?

41. Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

42. He went away again the second time, and prayed, saying: O my Father, if this cup may not pass away, except I drink it, thy will be done.

43. And he cometh again, and findeth them asleep: For their eyes were heavy.

44. And he left them, and went away again, and prayed the third time, saying the same words.

45. Then cometh he to his Disciples, and saith unto them: Sleep on now, and take your rest: behold the hour is at hand, and the son of man shall be betrayed into the hands of sinners.

46. Rise, let us be going: Behold he, who shall betray me, draweth near.

47. While he yet spake, behold Judas, one of the twelve, came and with him a great multitude with swords and staves, sent by the Chief Priests, and Elders of the people.

48. Now he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, he is the man; lay hands on him.

49. And immediately he came to Jesus, and said: Hail Rabbi, and kissed him.

*of Passion. St. Mark 15. 23. seems to insinuate, that it was made up of Wine and Myrrhe; for he calls the draught given to Christ vinum Myrrharum.*

*And however, this was usually design'd in Compassion to such as were in the Pangs of Death, as being proper to stupify their Limbs, and take away the Sense of Feeling; yet such was the Rage of the Jews against Christ, that tho' this Cup was given to Christ, as St. Mark tells us, yet still they gave him as St. Matthew and St. John inform us, Gall and Vinegar, to quicken his Sense of the Torment he was in. Wherefore Christ, using the familiar saying of the Jews, pray'd his heavenly Father, that his Death may pass from him, under the Figure of the Cup, which is a part of his Passion. And by this shew'd, that he was Mortal, obnoxious to Pain like other Men, and so left no Grounds for those Hereticks, who would maintain that his Passion was Phantastical, and in appearance only.*

50. And Jesus said unto him: Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and held him.

51. And behold one of those, who were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the High Priest, and cut off his ear.

52. Then saith Jesus unto him: Put up thy sword again into its place: For all those, who take the sword, shall perish by the sword.

53. Thinkest thou, that I cannot pray to my father, and he shall presently give me more than twelve legions of angels?

54. But how then shall the scriptures be fulfilled, that thus it must be.

55. In that same hour said Jesus to the multitudes: Ye came out, as to a robber, with swords and staves to take me, I sat daily with you teaching in the temple, and ye laid no hands on me.

56. Now all this came to pass, that the scriptures of the prophets might be fulfilled. Then all his Disciples forsook him, and fled.

57. But they held Jesus, and led him to Caiaphas, the High Priest, where the Scribes and the Elders were assembled.

58. And Peter followed him at a great distance unto the High Priest's palace, and went in, and sat with the servants to see the end.

59. Now the Chief Priests and all the council sought false witness against Jesus, that they might put him to death.

60. And they found none, tho' many false witnesses had come. But at last there came two false witnesses.

61. And said: This man hath said: I can destroy the temple of God, and after three days rebuild the same.

62. And the High Priest stood up, and said unto him: Dost thou answer nothing to these things, of which these men bear witness against thee.

63. But Jesus held his peace. And the High Priest said unto him: I adjure thee by the living God, that thou tell us, if thou art Christ the son of God.

64. Jesus saith unto him. Thou hast said it. Nevertheless I say unto you: Hereafter shall ye see the son

son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

65. Whereupon the High Priest rent his garments saying: He hath blasphemed. What further need have we of witnesses? Behold now ye have heard the blasphemy.

66. What think ye? They answered, and said: He is guilty of death.

67. Then did they spit in his face, and buffet him, and others smote him in the face with the palms of their hands.

68. Saying: Prophecy unto us, Christ, who is he that smote thee?

69. Now Peter sat without in the hall, and a servant maid came unto him, saying: Thou also wast with Jesus of Galilee.

70. But he denied before them all, saying: I know not what thou sayest.

71. And as he went out of the gate, another maid servant saw him, and she saith to them that were there: This fellow was also with Jesus of Nazareth.

72. And again he denied with an oath, saying: I do not know the man.

73. And after a while, they that stood by, came, and said unto Peter: Surely thou also art of them, for thy very speech bewrayeth thee.

74. Then began he to curse and swear that he knew not the man. And immediately the cock crew.

75. And Peter remembered the words of Jesus, which he had said: Before the cock crow, thou shalt deny me thrice, and he went out, and wept bitterly.



C H A P. XXVII.

*Christ is delivered bound unto Pilate, Judas banger's himself. Pilate admonished by his wife washeth his hands. Barabbas is preferr'd to Christ by the people. Christ is crowned with thorns, crucified, reviled, he dieth, is buried, and his sepulchre is sealed.*

1. **A**ND when the morning was come, all the Chief Priests and the Elders of the people took counsel against Jesus to put him to death.

2. And led him away bound, and delivered him to Pontius Pilate the president.

3. Then Judas, who betrayed him, seeing that he was condemned, repented, and brought back the thirty pieces of silver to the Chief Priests and Elders.

4. Saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it.

5. And he cast down the pieces of silver in the temple, and departed; and went and hanged himself.

6. And the Chief Priests took the silver pieces, and said: It is not lawful to put them into the treasury, because it is the price of blood.

7. And they took counsel, and bought for them the potters field to bury strangers in.

8. Wherefore that field was called Haceldama, that is, the field of blood, unto this day.

9. Then was fulfilled that which was spoken by Jeremy the Prophet, saying: And they took the thirty pieces of silver, the price of him, who was

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2. Pontius Pilate the president. *Judea being at this time a Province of the Roman Empire, Pontius Pilate was the Man sent by the Roman Emperor to govern that Province. And for as much as the Romans did divide such Countries as they conquer'd into so many Provinces, those, who had been appointed to Rule over many Provinces, were call'd Proconsuls; such as were over single Provinces, were call'd Presidents, or Procurators; and such as rul'd over Cities only were call'd Governors. Hence it is, that St. Matthew calls Pontius Pilate President, and St. Luke calls the same, Procurator of Judea. Luke 3. 4.*

valued,

valued, whom they valued of the children of Israel.

10. And gave them for the potter's field, as the Lord appointed me.

11. And Jesus stood before the president, and the president asked him, saying: Art thou the king of the Jews. Jesus saith unto him: Thou sayest it.

12. And when he was accused by the Chief Priests and Elders, he answered nothing.

13. Then saith Pilate unto him: Hearest thou not how many witnesses they bring against thee?

14. And he answered him to never a word, so that the President did very much admire.

15. Now the president did use to release unto the people, on that solemn day, one prisoner, whom they would.

16. And he had then a noted prisoner, whose name was Barabbas.

17. Therefore when they were gathered together, Pilate said: Whom will ye that I release unto you: Barabbas, or Jesus, who is called Christ?

18. For he knew that for envy they had delivered him.

19. And as he sat on the judgment seat, his wife sent to him, saying: Have thou nothing to do with that just man; for I have this day suffered much in a dream upon his account.

20. But the Chief Priests and the Elders perswaded the people that they should ask Barabbas, and destroy Jesus.

21. And the President answered, and said unto them. Whether of the two will ye that I release unto you? They said; Barabbas.

22. Pilate saith unto them: What shall I do then with Jesus, who is called Christ?

23. They all say: Let him be crucified: The President saith unto them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.

24. When Pilate saw, that nothing could prevail, but that rather a tumult was raised: He took water, and washed his hands before the people, saying: I am innocent of the blood of this just man; look ye to it.

25. And all the people answered, and said: His blood be upon us and our children.

26. Then released he Barabbas unto them: And

when Jesus was scourged, he delivered him to be crucified.

27. Then the soldiers of the President took Jesus into the court-hall, and gathered unto him the whole band.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand, and they bent the knee before him, and mocked him, saying: Hail king of the Jews.

30. And they spit upon him, and took the reed and stroke him on the head.

31. And after they had mocked him, they stripped him of the robe, and put on him his own raiment, and led him away to crucify him.

32. And as they went out, they found a man of Cyrene, whose name was Simon; Him they compell'd to carry his cross.

33. And they came to a place, which is called Golgotha, that is, a place of a skull.

34. And they gave him wine to drink mixt with gall. And when he had tasted thereof, he would not drink.

35. And after they had crucified him, they divided his garments casting lots; that it might be fulfilled which was spoken by the Prophet saying: They divided my garments among them, and upon my vesture did they cast lots.

36. And they sat down and watched him.

37. And set up over his head his accusation written. This is Jesus, the king of the Jews.

38. Then were there two thieves crucified with him. one on the right hand, and another on the left.

39. And they that passed by, blasphemed him, wagging their heads.

40. And saying: Vah, Thou that destroyest the temple of God, and in three days buildest it: Save thy self, if thou be the son of God, come down from the Cross.

41. In like manner the Chief Priests mocking him, with the Scribes and Elders, said:

42. He saved others, himself he cannot save: If he be the king of Israel, let him now come down from the cross, and we will believe him.

43. He trusted in God let him now deliver him, if

if he will have him: For he said: I am the son of God.

44. The thieves \* also, who were crucified with \* *The plural him, did reproach him with the self same thing. Number is here*

45. Now from the sixth hour there was darkness *set for the singular: For* over all the earth until the ninth hour.

46. And about the ninth hour Jesus cried with a *there did but* loud voice, saying: Eli, Eli, lamma, sabactani? *one of the* That is, my God, my God, why hast thou forsaken *Thieves re-* me? *proach him, as*

47. Some of them, who stood by and heard, *appears by St.* said: He calleth for Elias. *Luke Chap.*

48. And immediately one of them ran, and took a *23. 39. But it* sponge and filled it with vinegar, and put it upon *is very usual* a reed, and gave him to drink. *in the Scrip-*

49. But the rest, said: Stay, let us see whether *ture to put the* Elias will come to save him. *plural for the*

50. And Jesus crying again with a loud voice, *singular Num-* gave up the ghost. *ber.*

51. And behold the veil of the temple was rent in two, from the top to the bottom; and the earth did quake, and the rocks were split.

52. And the graves were opened, and many bodies of Saints, which slept, arose.

53. And came out of the graves, after his resurrection, and went into the holy city, and appeared to many.

54. Now when the Centurion, and they that were with him keeping Jesus, saw the earthquake, and those things that were done, they feared greatly, saying: Truly this was the son of God.

55. And many women were there at a great distance; which followed Jesus from Galilee ministering unto him.

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44. The thieves. 'Tis usual with the Jewish Writers, to put the plural very often, instead of the singular Number; as in this case; For St. Luke 23. 39 assures us, there did but one of the Thieves reproach Christ; as also in the Case of the Woman, which pour'd the precious Ointment upon Christ's Head, Mat. 26. 7. For tho' it be said there, that the Disciples had Indignation against her, for committing that waste: Yet St. John tells us, Chap. 12. 4. that none but Judas the Traitor did conceive that Indignation, giving for a Reason thereof, that he was a Thief who took away what was sent to the Poor.

56. Among which was Mary Magdalen, and Mary the mother of Joseph and James, and the mother of the son's of Zebedee.

57. And when even was come, there came a certain rich man of Arimathea, named Joseph, who also himself was a Disciple of Jesus.

58. This man went to Pilate, and asked the body of Jesus. Then Pilate commanded the body to be given.

59. And when Joseph had taken the body, he wrapped it in a clean fine linnen cloth.

60. And laid it in his own new tomb, which he had cut out in a rock. And he rolled a great stone to the door of the tomb, and departed.

61. And there was Mary Magdalen and the other Mary sitting over against the sepulchre.

62. And the next day, which is the day after the preparation, the Chief Priests and the Pharisees came together unto Pilate, saying:

63. Sir, we remember, that this Impostor said: while he was yet alive, after three days I will rise again.

64. Command therefore the sepulchre to be guarded until the third day: lest his Disciples come and steal him, and say to the people: He is risen from the dead. And the last error shall be worse than the first.

65. Pilate said unto them: Ye have a guard, go your way, guard it as ye understand.

66. And they went and made sure the sepulchre, sealing the stone, with a guard.

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62. And the next day which is the day after the preparation. So call'd, because the Jews us'd to prepare themselves for the Feast, by washings, purifications, continence, &c. As also, because they us'd to prepare several things for the Feast. This Preparation is call'd in the Greek παρασκευή, and the Latin retains the same Word Parascève, as a sacred Term, meaning thereby Good-Friday. Because that Day fell upon the Day before the Sabbath, and was the Preparation Day for the Sabbath, as the Word Parascève imports; but more especially, because it was the Day on which Jesus Christ suffer'd for the Sins of the World; being the Eve of the great Sabbath.



## C H A P. XXVIII.

*The guards are frightened by the earthquake. Christ's resurrection is declared by an angel to the women. The Chief Priests give the soldiers money to say that he was stol'n out of the sepulchre. Christ appeareth to his Disciples, and sendeth them to baptize and teach all nations, promising he will be with them to the end of the world.*

1. **N**OW in the evening of the sabbath, which *The Gospel at* began to dawn in the first day of the week, *Matt on Ea-* came Mary Magdalene, and the other Mary to see *ster Eve.* the sepulchre.

2. And

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1. Now in the evening of the sabbath, which began to dawn in the first day of the week. *This Verse as it is conceiv'd, both in the Greek and in the Latin is very difficult to be understood, even in the literal Sense, tho' the Latin is render'd from the Greek Word for Word. The Latin runs thus: Vespere autem sabbathi, quæ lucelcit in prima sabbathi: Which the Translators of the Rhemish Testament render after this manner: And in the evening of the sabbath, which dawneth on the first of the sabbath. The Protestant Translators thus: In the end of the sabbath, as it began to dawn towards the first day of the week. The Rhemish Translation is too literal, and too obscure; and the Protestant is rather a Paraphrase than a Translation. Now there are two Difficulties in this Verse: The first is, what is here meant by, The evening of the sabbath. Since it was the Evening or Night before the Resurrection of Christ, which happened the third Day from the Friday on which he suffer'd; and that the Jews did celebrate the Sabbath Day, only from the beginning of the first Evening to the beginning of the second, so as, that the second Evening did not at all belong to the Sabbath; pursuant to God's command. A vespera ad vesperam celebrabitis sabbata vestra: From evening to evening ye shall celebrate your sabbaths. Levit. 23. 32. Yet it is here called the Evening of the Sabbath.*

*The second Difficulty is, what is here meant by, The first of the sabbath; as the Greek, Latin and Rhemish Translation have it.*

2. And behold there was a great earthquake. For the angel of the Lord descended from heaven, and came, and rolled the stone back, and sat upon it.

3. His countenance was like lightning, and his raiment as snow.

4. And the guards for fear of him were terrified, and became as dead men.

5. And the angel answered, and said unto the women: Fear not ye, for I know that ye seek Jesus, which was crucified.

6. He is not here: For he is risen, as he said, come and see the place where the Lord was laid.

7. And go quickly, and tell his Disciples, that he is risen; and behold he goeth before you into Galilee, there ye shall see him. Lo I have foretold you.

8. And they went quickly out of the sepulchre with fear and great joy, and ran to tell his Disciples.

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*As to the first, we must observe, that tho' the Jews did usually celebrate the Sabbath Days from the beginning of the first Evening unto the beginning of the second Evening only, and no farther, so as that the second Evening did not pertain at all to the Sabbath; yet in the Sabbath Days which happened within the Offices of the Feasts of the Passover, of the Feasts of the first Fruits, of Tabernacles, &c. They did observe the Sabbaths and kept them from the beginning of the first Evening unto the End of the second inclusively: And it was for this Reason, that these Sabbaths were call'd great Sabbath Days, as St. John 19. 31. calls this Sabbath. Erat enim magnus dies ille Sabbathi: For this was a great Sabbath Day. So that St. Matthew spoke here according to the Custom and Usage of his Countrymen, with which, if we be not acquainted, we shall find Difficulties in things that were very Familiar to them.*

*Touching the second. We need only to observe that in Scripture Phrase, the Word Sabbath is very often taken for the whole Week, as you may see in this Passage, which can bear no other Sense. Jejunio bis in sabbato. I fast twice a Week, or in the Week, Luke 18. 12. Hence it appears, that these Words: In prima sabbati, must necessarily be render'd thus: In the first day of the week. The Word Sabbath being here taken for the whole Week. For it were Nonsense to say; In the first day of the sabbath: Since the Sabbath is but one Day.*

9. And

9. And behold Jesus met them, saying: All hail. And they came, and grasped his feet, and adored him.

10. Then said Jesus unto them: Fear not: Go, tell my brethren, that they go into Galilee, there shall they see me.

11. As they went, behold some of the guards came into the city, and told the Chief Priests all that had happened.

12. And when they had assembled with the Elders, and had taken counsel, they gave a great sum of money to the soldiers,

13. Saying: Say ye, his Disciples came by night, and stole him, while we slept.

14. And if this shall come to the President's ears, we will persuade him, and bear you harmless.

15. So they took the money, and did as they were taught. And this saying is spread abroad among the Jews until this day.

16. And the eleven Disciples went into Galilee, unto a mountain, where Jesus had appointed them. *The Gospel on Friday in Easter Week.*

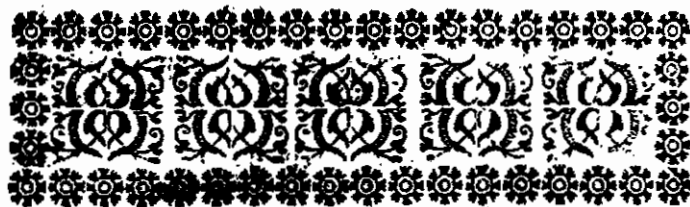
17. And when they saw him, they adored him, but some doubted.

18. And Jesus drew near, and spake to them, saying: All power is given unto me, in heaven, and in earth. *The Gospel on the Feast of the B. Trinity.*

19. Go ye therefore, and teach all nations, baptizing them in the name of the father, and of the son, and of the holy ghost.

20. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world.





THE  
Holy G O S P E L  
O F  
Jesus Christ,

According to Saint M A R K.

C H A P. I.

*John baptizeth, and preacheth in the wilderness, Christ cometh to be baptized by him, he fasteth forty days, calleth Peter, Andrew, James and John, healeth Peter's mother in law, and many that were possessed by devils.*

1. **T**HE beginning of the gospel of Jesus Christ the son of God.
2. As it is written in the Prophet Isaias: Behold I send my angel before thy face, who shall prepare thy way before thee.
3. The voice of one crying in the desert; prepare ye the way of the Lord, make his paths strait.
4. John was in the desert baptizing and preaching the baptism of penance for the remission of sins.
5. And there went out unto him all the country of Judea, and all the people of Jerusalem, and they were baptized by him in the river Jordan, confessing their sins.

6. And

6. And John was cloathed with camels hair and a leathern girdle about his loins; and he did eat locusts and wild honey, and he preached, saying:

7. There cometh one more powerful than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8. I have baptized you in water, but he shall baptize you in the holy ghost.

9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan.

10. And as he came up out of the water he saw the heavens opened, and the spirit like a dove descending and remaining upon him.

11. And there came a voice from heaven. \* Thou art my beloved son, in thee I am well pleased.

Sup. Saying.

12. And immediately the spirit drove him into the desert.

13. And he was in the desert forty days and forty nights, and was tempted by satan; and he was with beasts, and the angels ministred unto him.

14. Now after that John had been delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God.

15. And saying: The time is fulfilled, and the kingdom of God is at hand: Repent and believe the gospel.

16. And as he passed nigh the sea of Galilee, he saw Simon, and Andrew his brother casting nets into the sea (for they were fishers.)

17. And Jesus said unto them: Come ye after me, and I will make you to become fishers of men.

18. And immediately they forsook their nets, and followed him.

19. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship, mending their nets.

20. And straightway he called them: And they left their father Zebedee in the ship with the hired servants, and followed him.

21. And they went into Capharnaum; and he went straight into the synagogue on the sabbath days, and taught them.

22. And they were astonished at his doctrine; for he taught them as one, who had authority, and not as the Scribes.

23. And there was in there synagogue a man with an unclean spirit: And he cried out.
24. Saying: What have we to do with thee, thou Jesus of Nazareth? Didst thou come to destroy us? I know who thou art, the holy one of God.
25. And Jesus threatned him, saying: Hold thy peace, and come out of the man.
26. And when the unclean spirit had torn him and cried with a loud voice, he came out of him.
27. And they were all surprized, insomuch that they questioned among themselves, saying: What is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.
28. And immediately his fame went over all the land of Galilee.
29. And forthwith going out of the synagogue, they went into the house of Simon and Andrew, with James and John.
30. Now Simon's wives mother lay sick of a fever: And immediately they tell him of her.
31. And he came, took her by the hand, and lift her up, and forthwith her fever left her, and she ministred unto them.
32. And in the evening, when the sun had set, they brought unto him all the sick, and such as were possessed by devils.
33. And all the city was gathered together at the door.
34. And he healed many, who were sick of divers diseases; and he cast out many devils, and did not suffer them to speak, because they knew him.
35. And rising very early in the morning, he went out, and retired into a solitary place, and there prayed.
36. And Simon, and those who were with him, followed him.
37. And when they had found him, they said unto him: All men seek for thee.
38. And he said unto them: Let us go into the next towns, and cities, that I may preach there also: For to this purpose am I come.
39. And he preached in their synagogues, and over all Galilee, and cast out devils.
40. And there came a leper to him, beseeching him, and having bent his knee, he said unto him: If thou wilt, thou canst make me clean.

41. And Jesus moved with pity, stretched out his hand, and touched him, and said: I will: be thou clean.

42. And so soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43. And having strictly charged him, he sent him strait away.

44. And saith unto him: See thou tell no body, but go, shew thy self to the High Priest, and offer for thy cleansing those things, which Moses commanded for a testimony unto them.

45. But as he went abroad, he began to proclaim, and publish the matter, insomuch that he could no more openly enter into the city, but was abroad in solitary places, and they came to him from all parts.



## C H A P. II.

*The Scribes murmur, because Christ said to the man sick of the palfie, thy sins are forgiven: And because he commanded him to carry away his bed on the Sabbath Day. The Pharisees also murmur, because he eat with Publicans and Sinners, and because his Disciples did not fast; for which Christ giveth reasons, and excuseth their plucking the ears of corn on the sabbath.*

1. **A**ND again he entred into Capharnaum after some days.

2. And it was noised, that he was in a certain house, and there gathered together so many, that there was no room, no not at the door, and he spoke the word unto them.

3. And they came to him bringing a man sick of the palfie, who was carried by four.

4. And when they could not set him before Jesus for the croud, they uncovered the roof where he was: And when they had laid it open, they let down the couch in which the sick of the palfie lay.

5. When Jesus saw their faith, he saith unto the sick of the palfie: Son thy sins are forgiven thee.

6. Now there were some of the Scribes sitting there, and thinking in their hearts.

7. Why doth this man thus speak? He blasphemeth. Who can forgive sins but God alone?

8. Which

8. Which Jesus immediately perceiving in his spirit, ~~viz. that~~ they thus thought within themselves, he saith unto them: Why think ye these things in your hearts?

9. Whether it ~~easier~~, to say unto the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy couch and walk?

10. Now, that ye may know, that the son of man hath power on earth to forgive sins, (he saith unto the man sick of the palsy.)

11. I say unto thee: Arise, take up thy couch, and go into thy house.

12. And immediately he arose, and took up his couch, and went away before them all, inasmuch that they were all surprized, and glorified God, saying: We never saw the like.

13. And he went forth again to the sea: And all the multitude came unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him: Follow me. And he arose, and followed him.

15. And it came to pass, that as he sat at table in his house, many Publicans and Sinners sat together with Jesus, and his Disciples: For there were many who followed him.

16. And when the Scribes and Pharisees saw, that he did eat with Publicans and Sinners, they said unto his Disciples: Why doth your master eat and drink with Publicans and Sinners?

17. Which when Jesus heard, he saith unto them. Not the healthy, but the sick have need of a physician: For I am not come to call the just but sinners.

18. And the Disciples of John, and the Pharisees used to fast: And they come and say unto him: Why do the Disciples of John, and of the Pharisees fast, but thy Disciples fast not?

19. And Jesus said unto them: Can the children \* of the wedding fast, while the bridegroom is with them? So long as they have the bridegroom with them they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them: And then shall they fast in those days.

21. No man seweth a piece of new cloth on an old garment: Else the new piece taketh away from the old, and the rent is made bigger.



22. And no man putteth new wine into old casks: Else the wine will burst the casks, and the wine will be spilt, and the casks destroyed; but new wine must be put into new casks.

23. And it came to pass again as the Lord walked thro' the corn fields on the sabbath, that his Disciples began to go on, and to pluck the ears of corn.

24. And the Pharisees said unto him: Behold, why do they on the sabbath that which is not lawful?

25. And he said unto them: Have ye never read what David did, when he had need, and was an hungred, he and those, who were with him?

26. How he went into the house of God, in the days of Abiathar the High Priest, and did eat the shew breads, which was not lawful to eat, but for the Priests, and gave unto those, who were with him?

27. And he said unto them: The sabbath is made for man, and not man for the sabbath.

28. Therefore the son of man is Lord also of the sabbath.

26. And did eat the shew bread. *We read in Levit. Chap. 24. That God commanded Moses to take fine Flower, and to bake twelve Breads or Cakes, and to place them upon a clean Table in the Tabernacle; six on each End of the Table; and to renew them weekly. And when fresh Breads were put on, that Aaron, and his Sons the Priests, should eat in the holy Place those that were taken away. They are called Panes propositionis, that is, shew Breads, because they were exposed to view, on the said Table as a Monument, or Memorial of the perpetual Sacrifice, men ought to offer unto God, &c.*

*Now David being persecuted by King Saul, as we read in the first Book of Kings Chap. 21. and being streightned for Food, came to the High Priest Achimelech, who was also called Abiathar, and did eat of these Breads, he and his Servants, because he was an hungred, and that the High Priest had no common Bread. By which Christ shews that in Case of Necessity things may be done, which would otherwise be unlawful.*

## C H A P. III.

*After Christ had cured the withered hand, he withdrew to the sea side, and was followed by great multitudes, whose sick he healeth. He also chooseth twelve, whom he sent to preach giving them power of doing miracles, convinceth of blasphemy the Scribes, who said he had cast out devils by the power of Belzebub, telling them that the blasphemy against the holy ghost is not to be forgiven, and pointeth at those who are his brother, sister and mother.*

1. **A**ND he went again into the synagogue, and there was a man there, who had a withered hand.

2. And they watched him, whether he would cure on the sabbath, that they might accuse him.

3. And he saith unto the man, who had the withered hand: Stand up amidst them.

4. And he saith unto them: Is it lawful to do good on the sabbath days or to do evil? To save a soul, or to destroy it? But they held their peace.

5. And when he had looked round about on them with anger, being grieved at the blindness of their hearts, he saith unto the man: Stretch out thy hand, and he stretched it out, and his hand was restored unto him.

\* Sup. Whole.

6. And the Pharisees went out, and forthwith took counsel with the Herodians against him, how they might destroy him.

7. But Jesus with his Disciples drew to the sea: And a great multitude from Galilee, and from Judea followed him.

8. And from Jerusalem, and from Idumea, and from beyond Jordan, and those about Tyre and Sidon, a great multitude, hearing what he did, came unto him.

9. And he spake to his Disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10. For he cured many, insomuch that they rushed in upon him, for to touch him; as many as had distempers.

11. And unclean spirits, when they saw him, fell down to him; and cried, saying:

12. Thou art the son of God, And he strictly charged

charged them that they should not make him known.

13. And he goeth up into a mountain, and calleth unto him whom he would: And they came unto him.

14. And he appointed, that twelve should be with him, and that he might send them to preach.

15. And he gave them power to heal sicknesses, and to cast out devils.

16. And Simon he surnamed Peter.

17. And James the son of Zebedee, and John the brother of James, and he surnamed them Boanerges, which is, the sons of thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite.

19. And Judas Iscariot, who also betrayed him.

20. And they come to an house, and the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: For they said, that he was beside himself.

22. And the Scribes, who came down from Jerusalem, said: He hath Belzebub, and by the prince of the devils, he casteth out devils.

23. And having called them, he said unto them in parables: How can satan cast out devils.

24. And if a kingdom be divided against it self, that kingdom cannot stand.

25. And if a house be divided against it self, that house cannot stand.

26. And if satan rise up against himself, he is divided, and cannot stand, but hath an end.

27. No man can enter into a strong man's house and spoil his goods, except he doth first bind the strong man, and then he will spoil his house.

28. Verily I say unto you, that all sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme.

29. But he, who shall blaspheme against the holy ghost shall never have forgiveness, but shall be guilty of an everlasting sin.

30. Because they said: He hath an unclean spirit.

31. And his mother and brethren come, and standing abroad, they sent to him, calling him.

32. And the multitude sat about him: And they say unto him: Behold thy mother and thy brethren abroad seek for thee.

33. And he answered them, and said: Who is my mother, or my brethren?

34. And looking round about on them, who sat about him, he said: Behold my mother, and my brethren.

35. For whosoever shall do the will of God, the same is my brother, and my sister and mother.

# C H A P. IV.

*The parable of the sower, and the meaning thereof, the parable of the seed cast into the earth, which groweth while men are asleep; of the grain of mustard seed. All which he unfolded to his Disciples apart. Being awaked in the ship he stilleth the tempest.*

1. **A**ND he began again to teach by the sea side: And there was gathered unto him a great multitude, so that, going aboard a ship, he sat in the sea, and the whole multitude was by the sea on the land.

2. And he taught them many things in parables, and said unto them in his doctrine.

3. Hearken; behold there went out a sower to sow.

4. And as he sowed, some fell by the way side, and the fowls of the air came, and devoured it up.

5. And some fell upon rocky ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth.

6. And when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it bore no fruit.

8. And some fell into good ground, and bore fruit, that sprang up, and encreased; and brought, one, thirty; one, sixty; and one, an hundred.

9. And he said: He that hath ears to hear, let him hear.

10. And when he was alone, the twelve, who were with him, asked of him \* the parable.

11. And he said unto them: Unto you it is given to know the mysteries of the kingdom of God: But unto those, who are without, all things are done in parables.

12. That

\* Sup. i's  
meaning of

12. That seeing they may see, and not perceive: and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them: Know ye not this parable? And how will ye know all parables?

14. The sower, soweth the word.

15. And these are they by the way side, where the word is sown, and when they have heard, Satan cometh immediately, and taketh away the word which was sown in their hearts.

16. And these are they likewise, which were sown on rocky ground: Who, when they have heard the word, immediately receive it with joy.

17. And have no root in themselves, but are for a time: afterward when tribulation or persecution ariseth for the word's sake, immediately they are scandalized.

18. And there are others, who are sown among thorns: These are they, who hear the word.

19. And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and render it fruitless.

20. And these are they, who are sown in good ground, such as hear the word, and receive it, and bring forth fruit, one, thirty; one, sixty; and one, an hundred.

21. And he said unto them: Doth a candle come to be put under a bushel, or under a bed? Doth it not come to be set on a candlestick?

22. For there is nothing hid, which shall not be manifested: Neither was any thing kept secret, but that it should come to light.

23. If any man have ears to hear, let him hear.

24. And he said unto them: Take heed what you hear. With what measure ye mete, it shall be measured unto you again, and more shall be added unto you.

25. For he that hath, to him shall be given: And he that hath not, from him shall be taken, even that which he hath.

26. And he said: So is the kingdom of God, as if a man should cast seed into the ground.

27. And should sleep, and rise night and day, and the seed should spring, and increase while he knoweth not. \*

28. For the earth bringeth forth fruit of it self,  
G 3 first,

\* Sup. How.

first, the blade; then, the ear; afterward the full corn in the ear.

29. And when the fruit is brought forth, immediately he putteth in the sickle,, because the harvest is come.

30. And he said: Whereunto shall we liken the kingdom of God? Or to what parable shall we compare it?

31. As a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds, which are in the earth.

32. And when it is sown, it riseth up, and becometh greater than all herbs, so that the birds of the air may dwell under the shadow of it. \*

Sup. So is  
the Doctrine  
of the Gospel.

33. And with many such parables spake he the word unto them, as they were able to hear.

34. But without a parable spake he not unto them: And apart he expounded all to his Disciples.

35. And the same day when it was late, he saith unto them: Let us pass over unto the other side.

36. And having dismissed the multitude, they take him even as he was in the ship, and there were other ships with him.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was filled.

38. And he was in the stern asleep on a pillow: and they awake him, and say unto him, Master, art thou not concerned, that we perish?

39. And he arose, and rebuked the wind, and said unto the sea: Peace, be still: And the wind ceased, and there was a great calm.

40. And he said unto them: Why are ye fearful? Have ye not faith as yet? And they feared exceedingly, and said one to another: Who (thinkest thou) is this, for both the wind and the sea obey him?

## C H A P. V.

*Christ healeth the man that was possessed by a legion of devils, and permitteth them to enter into the swine; but would not suffer the man to follow him, and having healed a woman of an issue of blood, he cometh to the house of Jairus, and raiseth his daughter from the dead.*

1. **A**ND they came over to the other side of the sea, into the Country of the Gerasens.

2. And as he went out of the ship, immediately there met him out of the tombs, a man with an unclean spirit.

3. Who had his dwelling in the tombs, and no man could bind him, nor even with chains.

4. For being often bound with fetters and chains, he had burst the chains, and broke in pieces the fetters, and no man was able to tame him.

5. And always night and day he was in the tombs, and in the mountains, crying, and cutting himself with stones.

6. But seeing Jesus afar off, he ran, and adored him.

7. And crying with a loud voice, said: What have I to do with thee, Jesus the son of the most high God? I adjure thee by God, that thou torment me not.

8. For he said unto him: Be gone from the man thou unclean spirit.

9. And he asked him: What is thy name? And he saith unto him: My name is legion, for we are many.

10. And he prayed him earnestly that he would not drive him out of the country.

11. Now there was there about the mountain a great herd of swine, feeding.

12. And the spirits besought him, saying: Send us into the swine, that we may enter into them.

13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine: And with great violence the herd went headlong into the sea to the number of two thousand, and were stifled in the sea.

14. And they that fed them, fled, and carried the news into the city, and into the fields, and they went out to see what was done.

15. And they come unto Jesus; and they see him that was vexed by the devil, sitting, cloathed, and in his right senses, and they were afraid.

16. And they that had seen it told unto them, how it befel to him, who had the devil, as also concerning the swine.

17. And they began to intreat him to depart from their coasts.

18. And as he was going aboard the ship, he, who had been vexed by the devil, began to pray him, that he might be with him.

19. And he suffered him not, but saith unto him: *Sup. Friends.* Go home to thine own, \* and tell them, how great things the Lord hath done for thee, and hath had compassion on thee.

20. And he departed, and began to publish in Decapolis how great things Jesus had done for him, and they did all marvel.

21. And when Jesus had passed over again by ship unto the other side, a great multitude gathered unto him, and he was nigh the sea.

22. And there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet.

23. And besought him greatly, saying: My daughter is at the point of death, come, lay thy hand on her, that she may be well, and live.

24. And he went with him, and a great multitude followed him, and they thronged him.

25. And a woman, who had an issue of blood for twelve years.

26. And had suffered much by many Physicians, and had spent all her substance, and was nothing better but rather grew worse.

27. When she had heard of Jesus, she came in the crowd behind and touched his garment.

28. For she said: If I shall touch but his garment, I shall be well.

29. And immediately the fountain of her blood was dried up: And she felt in her body that she was healed of the distemper.

30. And Jesus forthwith knowing the virtue which went forth from him, turning to the multitude, said: Who touched my cloathes?

31. And his Disciples said unto him: Thou seest the multitude thronging thee, and thou sayest who touched me?



32. And he looked round about to see her who had done this thing.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her: Daughter, thy faith hath made thee whole: Go in peace, and be whole of thy distemper?

35. While he yet spake, there come messengers from the ruler of the synagogue, saying: Thy daughter is dead; why troublest thou the master any further?

36. But when Jesus heard the word, which was spoken, he saith unto the ruler of the synagogue: Be not afraid, only believe.

37. And he suffered no man to follow him, but Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue, and he seeth the tumult, and folks weeping and wailing greatly.

39. And having gone in, he saith unto them: Why make ye this ado, and weep? The girl is not dead but sleepeth.

40. And they mocked him. But he, having put them all out, taketh the father and the mother of the girl, and those who were with him, and goeth in wheré the girl lay.

41. And taking the girl by the hand, he saith unto her: Talitha Cumi, which is, being interpreted: Girl (I say unto thee) arise.

35. There cometh Messengers from the ruler of the synagogue, saying: Thy daughter is dead: *Thus is this Verse read not only in the Vulgar, but also in the Greek both of St. Mark and Luke. But whereas it seems absurd, that Messengers should come from the Ruler of the Synagogue to himself, who was there then present with Christ, some Latin Interpreters have rendered it, ad Archisynagogum, or, ad Principem Synagogæ, to the Ruler of the Synagogue: And some English Translators have followed the same. But I think, there is no need of altering the Text: For it is easy to understand, that the meaning is: Messengers were sent from the Ruler of the Synagogues House, &c. 'Tis in a Word, a peculiar way of speaking, natural to the Jewish Writers.*

42. And immediately the girl arose, and walked; and she was twelve years old: And they were seized with great astonishment.

43. And he gave them strict charge that none should know it: And ordered that something should be given her to eat.

\*\*\*\*\*

C H A P. VI.

*Christ is contemned by his Country-men, he sendeth his Apostles to preach the Gospel. Herod saith, that John the Baptist, whom he had beheaded, was risen from the dead. Christ feedeth five thousand men with five loaves and two fishes, walketh on the sea, layeth a storm, and cureth them that touched his garment.*

1. **A**ND having gone out from thence, he went into his own country: And his Disciples followed him.

2. And when the sabbath day was come he began to teach: And many hearing him, were astonished at his doctrine, saying: Whence hath this man all these things? And what is this wisdom, which is given unto him; and these mighty works, which are wrought by his hands?

3. Is not this the Carpenter, the son of Mary, the brother of James, and Joseph, and Judas, and Simon? Are not his sisters also here with us? And they were scandalized at him:

4. And Jesus said unto them: A Prophet is not without honour but in his own country, and in his own house, and among his own kindred.

5. And he could there do no miracle, only that he healed a few sick, by laying his hands on them.

6. And he marvelled because of their incredulity, and went round about the towns teaching.

7. And he called the twelve: And began to send them two and two, and gave them power over unclean spirits.

8. And he commanded them that they should take nothing for their journey, but a staff only; no scrip, no bread, nor money in purse.

9. But be shod with sandals; and not put on two coats.

10. And he said unto them: In what place soever

ye enter into an house, there abide till ye depart from that place.

11. And whosoever shall not receive you, nor hear you, as ye go out from thence, shake off the dust from your feet as a witness against them.

12. And they went out, and preached that they should do penance.

13. And they cast out many devils, and anointed with oil many sick, and healed them.

14. And king Herod heard (for his fame was spread abroad) and he said; that John the Baptist was risen from the dead; and therefore miracles are wrought by him.\*

15. And others said: That it is Elias: But others said: That it is a Prophet, as one of the Prophets. †

16. Which when Herod heard, he said: John, whom I have beheaded, the same is risen from the dead.

17. For Herod himself sent, and laid hold on John, and bound him in prison, for Herodias's sake his brother Philips wife, for he had married her.

18. For John did say unto Herod: It is not lawful for thee to have thy brother's wife.

19. Wherefore Herodias laid an ambush for him; and would have killed him, but she could not.

20. For Herod feared John, knowing that he was a just and holy man: and he observed him, and when he heard him, he did many things, and heard him gladly.

21. And when a convenient day was come, Herod on his birth day made a supper for the princes, and high captains, and chief men of Galilee.

22. And when the daughter of the same Herodias came in, and danced, and pleased Herod, and those who sat with him; the king said unto the girl: Ask of me what thou wilt, and I will give it thee.

23. And he swore unto her: Whatsoever thou shalt ask, I will give thee, tho' it were half my kingdom.

24. Who when she had gone out, said unto her mother: What shall I ask? And she said: The head of John the Baptist.

25. And when she had gone in immediately in haste to the king, she asked, saying: I will that thou give me forthwith, in a dish the head of John the Baptist.

26. And the king was exceeding sorry; Yet for his

\* Sup. Says he.

† Sup. That were of Old.

*The Gospel on the Decol-  
lation of St.  
John Baptist,  
August 29.*

his oath's sake, and for the sake of those who sat with him, he would not grieve her.

27. But having sent an executioner, commanded his head to be brought in a dish: And he beheaded him in the prison.

28. And brought his head in a dish, and gave it to the girl, and the girl gave it to her mother.

29. Which when his Disciples had heard, they came and took his body and laid it in a tomb.

30. And the Apostles came together unto Jesus, and related unto him all the things which they had done, and taught.

31. And he said unto them: Come ye apart into a desert place, and rest a while. For there were many who came and returned; and they had not leisure so much as to eat.

32. And going aboard the ship, they went away into a desert place apart.

33. And the people saw them going away, and many knew him: And ran together thither a foot from all the cities, and came before him.

34. And Jesus went out, and saw a great multitude: And he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them many things.

35. And when the day was now far spent: His Disciples came unto him, saying: This is a desert place, and now the hour is passed.

36. Dismiss them, that they may go into the next villages and towns, and buy victuals to eat.

37. And he answered, and said unto them: Give ye them to eat: And they said unto him: Let us go and buy bread for two hundred pence, and we will give them to eat.

38. And he saith unto them: How many loaves have ye? Go, and see. And when they knew, they say: Five, and two fishes.

39. And he commanded them to make all the people sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds and by fifties.

41. And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave his Disciples, to lay before them: And the two fishes divided he among them all:

42. And they did all eat, and were filled.

43. And

43. And they took up the leavings, twelve baskets full of the fragments, and of the fishes.

44. And they that did eat were five thousand men.

45. And he immediately constrained his Disciples to get into the ship, and to go before him to the other side unto Bethsaida, while he dismissed the people.

46. And when he had dismissed them: He went unto a mountain to pray.

47. And when it was late, the ship was in the midst of the sea, and he alone on the land.

48. And he saw them toiling in rowing (for the wind was contrary unto them) and about the fourth watch of the night, he cometh unto them walking on the sea: And would have passed by them.

49. But when they saw him walking upon the sea, they supposed it to have been a spirit, and they cried out.

50. For they all saw him, and were troubled, and immediately he spake to them, and said unto them: Have confidence, it is I, be not afraid.

51. And he went up to them into the ship, and the wind ceased: And they were the more amazed within themselves.

52. For they did not reflect upon the loaves: For their heart was blinded.

53. And when they had passed over, they came unto the land of Genesareth, and drew to the shore.

54. And when they were come out of the ship, immediately the people knew him.

55. And ran thro' that whole region, and began to carry about in couches the sick, where they heard he was.

56. And whithersoever he entred, into towns, or into villages, or cities, they laid the sick in the streets, and besought him, that they might touch, were it but the hem of his garment: And as many as did touch him, were made whole.

*The Gospel on  
Saturday af-  
ter Ash-wed-  
nesday.*

## C H A P. VII.

*Christ reproveth the Pharisees, who find fault with his Disciples for eating with unwashen hands, and sheweth them what it is that defileth man. He freeth the Syrophenician woman's daughter of an unclean spirit, at the pressing instances of the mother; also healeth a man that was deaf and dumb.*

1. **A**ND the Pharisees come together unto him, and some of the Scribes, who came from Jerusalem.

2. And when they had seen some of his Disciples eat bread with common, that is, with unwashen hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands often, eat not, holding the tradition of the Elders.

\* Sup. *When they come.*

4. And \* from the market, except they are washed, they eat not: And many other things there are, which were delivered unto them, to observe as the washing of cups, and cruets, and of brazen vessels and beds.

5. And the Pharisees and Scribes asked him: Why walk not thy Disciples according to the tradition of the Elders, but eat bread with common hands?

6. He answered, and said unto them: Well hath Isaiah prophesied of you hypocrites, as it is written: This people honour me with their lips, but their heart is far from me.

7. But in vain do they worship me, teaching doctrines and precepts of men.

8. For laying aside God's commandment, ye hold the tradition of men, the washing of cruets and cups: And many such like things ye do.

9. And he said unto them: Well make ye void God's commandment, that ye may observe your own tradition.

10. For Moses said: Honour thy father and thy mother: And: He that shall curse father or mother let him die the death.

*See the Annotations on the 15 Chap. of St. Matth.*

11. But ye say: If a man shall say to father or mother; Corban (that is, a gift) whatsoever is from me, shall profit thee.

12. And further ye suffer him not to do any thing for his father or mother.

13. Making

13. Making void the word of God by your tradition, which ye have delivered: And many things like these do ye.

14. And he called the multitude to him again, and said unto them: Hearken unto me every one of you, and understand.

15. There is nothing without a man, which entering into him can defile him, but the things which come out of him, those are they that defile a man.

16. If any man have ears to hear, let him hear.

17. And when he had gone into the house from the multitude, his Disciples asked him concerning the parable.

18. And he saith unto them: Are ye so unwise also? Do ye not understand, that whatsoever from without entering into a man, cannot defile him.

19. Because it entereth not into his heart, but into the belly, and goeth out into the privy, purging all meats?

20. And he said, that the things which come out of a man, they defile the man:

21. For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23. All these evils come from within, and defile the man.

24. And he arose from thence, and went into the bounds of Tyre and Sidon: And having gone into a house, he would that no man should know, and he could not be hid.

25. For a woman, whose daughter had an unclean spirit, so soon as she heard of him, came, and fell at his feet.

26. For the woman was a Gentile, a Syrophenician by descent. And she besought him, that he would cast the devil out of her daughter.

27. He said unto her: Let the children first be filled: For it is not good to take the children's bread, and to cast it unto the dogs.

28. But she answered, and said unto him: Yes Lord, yet the whelps under the table eat of the crumbs of the children.

29. And he said unto her: For this saying, go thy way, the devil is gone out of thy daughter.

*The Gospel on  
the Eleventh  
Sunday after  
Pentecost.*

30. And when she was come home to her house, she found her daughter laid upon the bed, and the devil gone out.

31. And again departing from the bounds of Tyre, he came by Sidon unto the sea of Galilee, thro' the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf and dumb, and they prayed him to lay his hand on him.

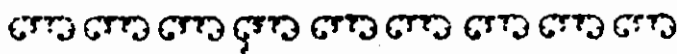
33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue.

34. And looking up to heaven, he sighed, and said unto him: Ephpheta, which is, be opened.

35. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke plain.

36. And he charged them that they should tell no man: But the more he charged them, so much the more a great deal did they publish it.

37. And so much the more did they wonder, saying: He hath done all things well, he hath made both the deaf to hear, and the dumb to speak.



C H A P. VIII.

*Christ feedeth four thousand men with five loaves and a few little fishes: He commandeth his Disciples to beware of the leaven of the Pharisees, asketh them what men believed him to be: Peter confesseth that he was Christ; exhorteth men to carry their cross, and that nothing should be esteemed more precious than our souls.*

*The Gospel on  
the Sixth Sun-  
day after Pen-  
tecost.*

1. **I**N those days there being again a great multitude, and having nothing to eat, he called his Disciples together, and saith unto them:

2. I have compassion on the multitude: Because they have been now three days with me, and have nothing to eat.

3. And if I send them away fasting to their houses, they will faint by the way: For some of them came from far.

4. And his Disciples answered him: Whence can a man fill them here with bread in the wilderness?

5. And he asked them: How many loaves have ye? They said: Seven.

6. And



6. And he ordered the multitude to sit down on the ground. And he took the seven loaves, and gave thanks; and brake, and gave to his Disciples to set before them, and they set them before the multitude.

7. And they had a few little fishes: Them he also blessed, and commanded to be set before them.

8. And they did eat and were filled: And they took up what remained of the broken meat, seven baskets full.

9. And they, who had eaten, were about four thousand: And he sent them away.

10. And immediately he went aboard the ship with his Disciples, and came into the parts of Dalmanutha.

11. And the Pharisees came forth, and began to argue with him, seeking of him a sign from heaven, tempting him.

12. And he sighed deeply in his spirit, and saith: Why doth this generation seek for a sign? Verily I say unto you, there shall no sign be given to this generation.

13. And he left them, and went again aboard the ship, and departed to the other side.

14. And they forgot to take bread: And had but one loaf with them in the ship.

15. And he charged them, saying Take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they reasoned among themselves, saying: Because we have no bread.

17. Which when Jesus knew, he saith unto them: Why reason ye, because ye have no bread? Know ye not yet, neither understand? Have ye as yet your heart blinded?

18. Having eyes see ye not? And having ears hear ye not? Neither do ye remember.

19. When I brake the five loaves among the five thousand: How many baskets full of fragments took ye up? They say unto him: Twelve.

20. When also the seven loaves among the four thousand: How many hampers of fragments took ye up? And they say unto him: Seven.

21. And he said unto them: How is it ye do not yet understand?

22. And they come to Bethsaida, and they bring a blind man unto him, and besought him to touch him.

23. And he took the blind man by the hand, and led him out of the town: And when he had spit on his eyes, and laid on his hands, he asked him if he saw any thing.

24. And he looked up, and said: I see men, as trees, walking.

25. After that he laid his hands again on his eyes: And he began to see, and was restored, so as to see all things clearly.

26. And he sent him away to his house, saying: Go into thy house: And if thou enter into the town tell no body.

27. And Jesus went out, and his Disciples, into the towns of Cesarea Philippi: And by the way he asked his Disciples saying unto them: Whom do men say that I am?

28. They answered him, saying: John the Baptist, but some say Elias; and others, one of the Prophets.

29. Then saith he unto them: But whom say ye that I am: Peter answereth, and saith unto him: Thou art the Christ.

30. And he charged them, that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the Elders, and by the High Priests, and Scribes, and be killed, and after three days rise again.

32. And he spake the word openly: And Peter took him, and began to reprove him.

33. But when he had turned about, and looked upon his Disciples, he threatened Peter, saying: Get thee behind me Satan, \* for thou savourest not the things which are of God, but the things which are of men,

*\* See the Annotations upon the 16 Chap. of St. Matth.*

34. And having called together the multitude with his Disciples, he said unto them: If any man will come after me let him deny himself, and take up his cross and follow me.

35. For he that will save his life, shall loose it: But he that will lose his life for my sake and the gospel's shall save it.

36. For what will it avail a man, if he gain the whole world, and lose his soul?

37. For what shall a man give in exchange for his soul?

38. For he, who will be ashamed of me, and of my words, in this adulterous and sinful generation. Of him also shall the Son of man be ashamed, when he shall come in the glory of his father with the holy angels.

39. And he said unto them: Verily I say unto you, that there are some of those here standing, who shall not taste of death, till they see the kingdom of God come with power.

## C H A P. IX.

*Christ is transfigured, Moses and Elias appear. Jesus saith, that when Elias comes, he shall restore all things. He saith moreover, that he is already come, but they would not receive him. He casteth out a deaf and dumb spirit. He foretelleth his passion, sheweth his contesting Disciples, who should be reputed the greatest, and adviseth to cut off the hand, or pluck out the eye which giveth scandal.*

1. **A**ND after six days Jesus taketh Peter, and James, and John: And leadeth them into an high mountain apart by themselves, and he was transfigured before them.

2. And his raiment became shining, exceeding white as snow: So white as no fuller on earth can make.

3. And there appeared unto them Elias with Moses: And they were talking with Jesus.

4. And Peter answered, and said unto Jesus: Master, it is good for us to be here: And let us make three tabernacles, one for thee; and one for Moses, and one for Elias.

5. For he knew not what he said: For they were seized with fear.

6. And there was a cloud that overshadowed them: And there came a voice from the cloud, saying: This is my most beloved son: Hear him.

7. And immediately they looked round about, and saw no man any more, but Jesus only.

8. And as they came down from the mountain, he charged them that they should tell no man what they had seen, till the son of man were risen from the dead.

9. And they kept the word to themselves, questioning one with another, what should mean: Till he were risen from the dead.

10. And they asked him, saying: Why then do the Pharisees and the Scribes say, that Elias must first come?

11. He answered and said unto them: Elias, when he cometh first, shall restore all things: And how it is written of the son of man, that he must suffer many things, and be contemned.

12. But I say unto you, that Elias is indeed come (and they have done unto him whatsoever they would) as it is written of him.

13. And when he came to his Disciples, he saw a

*The Gospel on  
Wednesday  
in the Ember-  
Week, in  
September.*

great multitude about them, and the Scribes questioning with them.

14. And immediately all the people seeing Jesus, were amazed, and trembled, and running to him saluted him.

15. And he asked them: What question ye among your selves?

16. And one of the multitude answered, and said: Master, I have brought unto thee my son, who hath a dumb spirit.

17. Which, wheresoever he seizeth him, dasheth him, and he foameth, and gnasheth with his teeth, and pineth away: And I spake to thy Disciples, that they should cast him out, but they could not.

18. He answered them, and said: O faithless generation, how long shall I be with you? How long shall I suffer you? Bring him unto me.

19. And they brought him. And when he had seen him, immediately the spirit troubled him, and being dashed against the ground, he wallowed foaming.

20. And he asked his father: How long is it since this happened to him? And he said: From his infancy.

21. And frequently it hath cast him into the fire: And into the waters, to destroy him: But if thou canst do any thing, help, in pity to us.

22. Jesus said unto him: If thou canst believe, all things are possible to him that believeth.

23. And straightway the father of the boy cried out, and said with tears: I believe Lord: Help my incredulity.

24. And when Jesus saw the multitude running together, he threatened the unclean Spirit; saying unto it: Thou deaf and dumb spirit, I charge thee, go out of him, and enter no more into him.

25. And it cried and rent him sore, and went out of him, and he was as one dead, insomuch that many said: He is dead.

26. But Jesus took him by the hand, lifted him up, and he arose.

27. And when he was come into the house, his Disciples asked him privately: Why could not we cast it out?

28. And he said unto them: This kind can go out by nothing, but by prayer and fasting.

29. And having departed thence, they passed by Galilee; Neither would he that any man should know it.

30. And he taught his Disciples, and said unto them: The son of man shall be delivered into the hands

hands of men, and they shall kill him, and being killed he shall on the third day rise again.

31. But they understood not the word, and were afraid to ask him.

32. And they came to Capharnaum, and being in the house, he asked them: What did ye treat of by the way?

33. But they held their peace, for by the way they had disputed among themselves, which of them should be the greatest.

34. And he sat down, and called the twelve, and said unto them: Whosoever would be first, shall be the last of all, and the servant of all.

35. And he took a child, and set him in the midst of them: Whom when he had embraced, he said unto them.

36. Whosoever shall receive one of such children in my name, receiveth me: And whosoever shall receive me, receiveth not me; but him, who sent me.

37. John answered him, saying: Master, we saw a certain man casting out devils in thy name, who doth not follow us, and we forbid him.

38. But Jesus said: Forbid him not: For there is no man, who doth a miracle in my name, and can soon speak evil of me.

39. For he that is not against you, is for you.

40. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ: Verily I say unto you, he shall not lose his reward.

41. And whosoever shall scandalize one of these little ones, who believe in me: It were better for him that a millstone turned by an ass were hanged about his neck, and he were cast into the sea.

42. And if thy hand shall scandalize thee, cut it off: It is better for thee to enter into life, maimed, rather than having two hands to go into hell, into an unquenchable fire.

43. Where their worm dieth not, and the fire is not quenched.

44. And

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33. Which of them should be greatest. 'Tis usual with the Jewish Writers to put the comparative Degree instead of the superlative, as here major the greater is put for the greatest; as also to put the positive Degree instead of the comparative, as in verses 42. 44. 46. of this Chapter, the word good is put for the word better.

43. Where their worm dieth not. By Worm is here meant the anxious Thoughts of the Conscience of Sinners reflecting upon their past Lives. Who, when they consider,

44. And if thy foot scandalize thee, cut it off: It is good for thee to enter halt into everlasting life, rather than having two feet to be cast into the hell of unquenchable fire.

45. Where their worm dieth not, and their fire is not quenched.

46. And if thine eye scandalize thee, pluck it out: It is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell fire.

47. Where their worm dieth not, and the fire is not quenched.

48. For every one shall be salted with fire, and every sacrifice shall be season'd with salt.

49. Salt is good: But if the salt shall become unfavoury, wherewith shall ye season it? Have salt in your selves, and have peace among you.

*how easily they might have fulfilled God's Laws; with how little Difficulty they might have purchased an Inheritance in Heaven, and might have avoided the dreadful Torments they suffer; are inwardly bitten by these thoughts, which do (like a worm) gnaw and corrode their Consciences, and shall continue so to do for all Eternity: For which Reason Christ saith: Their Worm dieth not.*

48. For every one shall be salted with fire. That is, every one, who for their Scandals and Offences are condemned to Hell, shall be salted with Fire. The metaphor of salting is here used, by Reason of Analogy Salt hath with Hell Fire: For as Salt doth burn and preserve the Flesh, on which it is put, from Corruption; so shall the Fire of Hell burn, and yet preserve from Destruction the wicked Sinners, who shall be cast into it. Which (by the way) renders that woful Place the more dreadful.

49. Have salt in your selves. That is, have Wisdom, by which your minds may be preserved from the Contagion of the World, as Salt preserves Meat from Corruption.

## C H A P. X.

*Christ teacheth, that it is not lawful for a man, upon any account to put away his wife, in order to marry another. The rich man followeth not Christ's counsel, advising him to forsake his riches. He taketh occasion, by the ambition of the sons of Zebedee, to instruct his Disciples, that it is not by making a shew of dominion, but by the work of the ministry, they were to be deemed great. He reproveth to Bartimas his sight.*

1. **A**ND he arose from thence, and cometh into the bounds of Judea, beyond Jordan: And the multitudes resort unto him again: And as he was wont, he taught them again.

2. And the Pharisees came, and asked him: Is it lawful for a man to put away his wife? tempting him.

3. And he answered, and said unto them: What did Moses command you?

4. They said: Moses suffered to write a bill of divorce, and to put her away.

5. To whom Jesus answered, and said: For the hardness of your heart, he wrote you this precept.

6. But from the beginning of the creation, God made them male and female.

7. For this cause shall a man leave his father and mother, and shall cleave to his wife.

8. And they two shall be in one flesh. Wherefore now they are not two, but one flesh.

9. What therefore God hath joined together, let not man put asunder.

10. And in the house his Disciples asked him again concerning the same thing.

11. And he said unto them: Whosoever shall put away his wife, and marry another, committeth adultery upon her.

12. And if a wife shall put away her husband, and marry another, she committeth adultery.

13. And they brought young children to him; that he should touch them. But the Disciples threatened those who brought them.

14. Whom when Jesus had seen, he was displeased, and said unto them: Suffer the little children to come unto me, and forbid them not: For of such is the kingdom of God.

15. Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he embraced them, and put his hands on them, and blessed them.

17. And when he was gone out into the way: A certain man ran towards, and kneeled before him, and asked him: Good master, what shall I do, that I may enjoy eternal life?

18. Jesus said unto him: Why callest thou me good? None is good, but one, that is, God.

19. Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother.

20. And he answered and said unto him: Master, all these have I observed from my youth.

21. Then Jesus looking upon him, loved him, and said unto him: One thing is wanting unto thee: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me.

22. And he was sad at that saying; and went away grieved: For he had great possessions.

23. And Jesus looked round about, and said to his Disciples: How hardly shall such as have money enter into the kingdom of God?

24. And his Disciples were astonished at his words. But Jesus answereth again, and saith unto them: Children, how hard is it for them, who trust in money to enter into the kingdom of God.

25. It is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were more astonished, saying among themselves. Who then can be saved?

27. And Jesus looking upon them, said: With men it is impossible, but not with God? For with God all things are possible.

28. Then Peter began to say unto him: Lo, we have left all, and have followed thee.

29. Jesus answered, and said: Verily I say unto you: There is no man, that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, or for the gospels.

30. But shall receive an hundred times so much, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life.

31. But many that are first shall be last, and the last first.

32. And they were in the way going up to Jerusalem; and Jesus went before them, and they were amazed: And such as followed were afraid. And he took again the twelve, and began to tell them the things that should happen unto him, saying:

33. Behold we go up to Jerusalem, and the son of man, shall be delivered unto the Chief Priests, and unto the Scribes, and Elders, and they shall condemn him to death, and deliver him to the Gentils.

34. And they shall mock him, and spit upon him, and they shall scourge him, and kill him; and the third day he shall rise again.

35. And there came unto him James and John, the sons



sons of Zebedee, saying: Master, we will that thou should'st do for us, whatsoever we desire.

36. And he said unto them: What would ye have me do for you?

37. And they said: Grant us, that we may sit, one on thy right hand, and another on thy left, in thy glory.

38. But Jesus said unto them: Ye know not what ye ask: Can ye drink of the cup whereof I drink: Or be baptized with the baptism wherewith I am baptized?

39. And they said unto him: We can: And Jesus said unto them: Ye shall indeed drink of the cup whereof I drink; and be baptized with the baptism wherewith I am baptized:

40. But to sit on my right hand, or on my left, it is not mine to give unto you, but unto those for whom it is prepared.

41. And when the ten heard it, they began to be displeased with James and John.

42. But Jesus called them, and said unto them: Ye know, that such as seem to rule the Gentils, do Lord it over them: And their princes have them in their power.

43. But it is not so among you: But whosoever will be the greatest shall be your minister.

44. And whosoever will be the chief among you, shall be the servant of all.

45. For even the son of man came not to be ministered unto, but to minister, and to give his life for the redemption of many.

46. And they came to Jericho, and when he had departed from Jericho, and his Disciples, and a very great multitude, blind Bartimeus the son of Timeus, sat by the way side begging.

47. Who when he heard, that it was Jesus of Nazareth, began to cry out, and say: Jesus son of David have mercy on me.

48. And many charged him that he should hold his peace.

49. But he cried out the more a great deal: Son of David have mercy on me.

50. And Jesus stood still, and commanded him to be called: And they called the blind man saying unto him: Be of good comfort: Arise, he calleth thee.

51. And he cast away his garment, and leaped up, and came to him.

52. And Jesus answered and said unto him: What wilt thou have me do for thee? The blind man said unto him: My Lord, that I may receive my sight.

53. And

53. And Jesus said unto him; Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed him in the way.



C H A P. XI.

*Christ rideth upon an ass into Jerusalem, curseth the fruitless fig-tree, and casteth the buyers and sellers out of the temple. He sheweth that we should put our trust in God, and forgive our brethren the wrongs they do us. He telleth not the Scribes by what authority he did his works, because they would not answer his question concerning the baptism of John.*

Palm-Sunday.

1. **A**ND when they drew nigh to Jerusalem and Bethany, at the mount of Olives, he sendeth two of his Disciples.

2. And saith unto them; Go into the town which is over against you, and so soon as ye go in thither, ye shall find a colt tied, whereon no man yet sat; loose him, and lead him.

3. And if any man shall say unto you: What do ye? Say, that the Lord hath need of him: And he will forthwith send him hither.

4. And they went their way, and found the colt tied by a gate abroad where two ways met; and they loose him.

5. And some of them, who stood there, said unto them: What, do ye loosing the colt?

6. They said unto them, as Jesus had commanded, and they let him go with them.

7. And they led the colt to Jesus; and they lay their garments on him, and he sat upon him.

8. And many spread their garments in the way: And others cut off branches from the trees, and strowed them in the road.

9. And they that went before, and they that followed, cried, saying: Hosanna: Blessed is he, who cometh in the name of the Lord.

10. Blessed be the kingdom of our father David, which cometh: Hosanna in the highest.

11. And Jesus entered into Jerusalem, and into the temple, and having viewed all things round about, when it was now the hour of the evening, he went out to Bethany with the twelve.

12. And the next day when they were come from Bethany, he was hungry.

13. And seeing a fig-tree a far off covered with leaves, he came, if haply he might find any thing thereon: And when he came to it, he found nothing but leaves: For it was not the season for figs.

14. And he answered, and said unto it: May no man hereafter eat fruit of thee for ever. And his Disciples heard it.

15. And they come to Jerusalem, and when he had entered into the temple; he began to cast out such as bought and sold in the temple: And overthrew the tables of the money changers, and the chairs of those who sold doves.

16. And did not suffer that any man should carry a vessel thro' the temple.

17. And he taught, saying unto them: Is it not written: That my house shall be called by all nations, the house of prayer? But ye have made it a den of thieves.

18. Which when the Chief Priests and Scribes had heard, they sought how they might destroy him: For they feared him, because the whole multitude admired his doctrine.

19. And when even was come, he went out of the city.

20. And as they passed by in the morning, they saw the fig-tree dried up from the roots.

21. And Peter calling to mind, said unto him: Master, behold the fig-tree, which thou didst curse, is withered away.

22. And Jesus answered, and saith unto them: Have the faith of God.

23. Verily I say unto you, that whosoever shall say unto this mountain: Be thou taken up, and be thou cast into the sea; and shall not doubt in his heart, but shall believe, that whatsoever he shall say may be done, it shall be done unto him.

24. Therefore I say unto you: Believe that ye shall receive all things whatsoever ye ask, when ye pray, and they shall come to pass unto you.

25. And when ye shall stand up to pray, forgive if ye have ought against any man: that your father, who is in heaven, may forgive you your sins.

26. But if ye will not forgive: Neither will your father, who is in heaven, forgive you your sins.

27. And they come again to Jerusalem. And as he was walking in the temple, there come to him, the High Priests, and the Scribes, and the Elders.

28. And they say unto him: By what authority doest thou these things? And who gave thee this authority to do these things?

*The Gospel for  
St. Gregory  
Thaumatur-  
gus, Novem-  
ber 17. and in  
a Votive  
Mass for any  
Necessity.*

29. And Jesus answered, and said unto them: I will also ask of you one word, answer me: And I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or of men? Answer me.

31. And they reasoned with themselves, saying: If we shall say: From heaven, he will say: Why then do you not believe him?

32. If we shall say: Of men, we fear the people: For all men counted that John was a Prophet indeed.

33. And they answered, and said unto Jesus: We cannot tell. And Jesus answered, and saith unto them: Neither tell I unto you by what authority I do these things.



## C H A P. XII.

*Christ proposeth the parable of the vineyard let out to husbandmen, and maketh the application. He avoideth the snares of the Pharisees, and Sadducees. He is questioned by a Scribe concerning the chiefest commandment. He praiseth the widow, who put the two mites into the treasury.*

1. **A**ND he began to speak unto them in parables: A certain man planted a vineyard, and hedged it round, and dug a wine trough, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from them of the fruit of the vineyard.

3. And they caught him, beat him, and sent him away empty.

4. And again he sent unto them another servant: And him they wounded in the head, and despitefully used.

5. And again he sent another, and him they slew: And many others: Beating some, and killing some.

6. Having yet therefore one dearly beloved son, he sent him also last unto them, saying: They will reverence my son.

7. But the husbandmen said one to another: This is the heir: Come, let us kill him: And the inheritance shall be ours.

8. And they took him, and killed him, and cast him out of the vineyard.

9. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10. Have ye not read this scripture: The stone which the builders rejected, the same is become the head of the corner.

11. This is the Lord's doing, and it is wonderful in our eyes.

12. And they sought to lay hold on him: But they feared the multitude: For they knew, that he had applied this parable to them: And they left him, and went their way.

13. And they send unto him some of the Pharisees, and of the Herodians, that they might entangle him in his talk.

14. And when they were come, they say unto him: Master, we know that thou art true, and carest not for any man: For thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or shall we not give it?

15. But he knowing their craft, said unto them: Why tempt ye me? Bring me a penny that I may see it.

16. And they brought him one. And he said unto them: Whose is this image and inscription? They say unto him: Cesar's.

17. And Jesus answered, and said unto them: Render then to Cesar the things that are Cesar's; and to God, the things that are God's. And they marvelled at him.

18. And there came to him the Sadducees, who say, there is no resurrection: And they asked him, saying.

19. Master, Moses wrote unto us, that if any man's brother die, and leave his wife, and leave no children, his brother should take his wife, and raise up seed unto his brother.

20. Now there were seven brothers: And the first took a wife, and died without issue.

21. And the second took her, and died: and neither did he leave issue: And the third in like manner.

22. And the seven took her after the same manner, and left no issue. Last of all the woman died also.

23. In the resurrection therefore, when they shall rise again, whose wife shall she be of these? For the seven had her to wife.

24. And Jesus answered, and said unto them: Do ye not therefore err, not knowing the scriptures, nor the power of God?

25. For when they shall rise again from the dead, they shall neither marry, nor be married, but are as angels in heaven.

26. But

26. But as to the dead, that they rise again, have ye not read, in the book of Moses, how in the bush, God spake unto him, saying; I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but of the living, ye therefore do greatly err.

28. And there came one of the Scribes, who heard them reasoning together, and perceiving that he had answered them well; asked him, Which is the first commandment of all?

29. And Jesus answered him: The first commandment of all is: Hear O Israel, the Lord thy God is one God.

30. And thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy power. This is the first commandment.

31. And the second is like to it: Thou shalt love thy neighbour as thy self. Greater than these there is no other commandment.

32. And the Scribe said unto him: Well Master, thou hast said in truth, that there is one God, and there is no other besides him.

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength: And to love ones neighbour as himself is greater than all holocausts \* and sacrifices.

\* *Burnt-Off-  
erings.*

34. And when Jesus saw, that he had answered wisely, he said unto him: Thou art not far from the kingdom of God. And no man since durst ask him any questions.

35. And Jesus answered, and said, as he was teaching in the temple: How say the Scribes, that Christ is the son of David?

36. For David himself saith in the holy Ghost: The Lord said to my Lord, sit thou on my right hand, till I make thine enemies thy footstool.

37. David therefore himself calleth him Lord, how then is he his son? And a great multitude heard him gladly.

38. And he said unto them in his doctrine: Beware of the Scribes, who love to walk in long robes, and to be saluted in the market place.

39. And to sit in the chief seats in the synagogues, and affect the uppermost places at suppers.

40. Who devour widow's houses, under pretence of long prayer: These shall receive the more severe judgment.

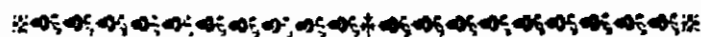
41. And as Jesus sat over against the treasury, he beheld

beheld how the multitude cast money into it, and many rich folks cast in much.

42. And when a certain poor widow came, she cast in two mites, which is a farthing.

43. And he calleth his Disciples together, and saith unto them: Verily I say unto you, that this poor widow hath cast more in than all, who have cast into the treasury.

44. For all these did cast in out of their abundance,  
but she of her want cast in all she had even her whole  
living.



## CHAPTER XIII.

*Christ foretelleth the destruction of the temple, as also the wars, afflictions, and persecutions which were to ensue. He telleth that there shall rise false Christs, and false Prophets, that after the sign which shall appear in the planets, the son of man shall come with glory. And for as much as no man knoweth when, he exhorteth all to watch, and to be upon their guard.*

1. **A**ND as he went out of the temple, one of his Disciples saith unto him: Master, behold what sort of stones, and what kind of buildings. \* \* Sup. Are

2. And Jesus answered, and said unto him: Seest *here*.  
thou all these great buildings? There shall not be one  
stone left upon another, which shall not be destroyed.

3. And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him apart.

4. Tell us when shall these things be? And what shall be the sign, when all these things shall begin to be fulfilled?

5. And Jesus answered, and began to tell them: Take heed lest any man seduce you.

6. For many shall come in my name, saying: I am he, and they shall seduce many.

7. And when ye shall hear of wars, and rumours of wars, fear not: For these things must needs be: but the end is not yet.

8. For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in places, and famines. These are the beginning of sorrows.

9. But look to your selves. For they shall deliver you up in councils, and in synagogues shall ye be beaten.

ten, and ye shall be brought before presidents and kings, for my sake, for a testimony unto them.

10. And the gospel must first be preached among all nations.

11. And when they shall lead you away, and deliver you up, consider not before hand what ye shall speak: But speak that which shall be given you in that hour; for it is not ye that speak, but the holy ghost.

12. Now the brother shall deliver up his brother to death, and the father his son: And children shall rise up against their parents, and shall put them to death.

13. And ye shall be hated by all men for my names sake: But he, who shall endure unto the end, the same shall be saved.

14. And when ye shall see the abomination of desolation standing where it ought not: he that readeth let him understand: Then let those, who are in Judea fly unto the mountains.

15. And let not him, who is on the house top go down into the house, or enter in, to take away any thing out of the house.

16. And let not him, who shall be in the field, turn back again to take up his garment.

17. But wo be to them that are with child, and to them that give suck in those days.

18. Pray ye, then, that these things may not come to pass in the winter.

19. For in those days shall be such tribulations, as were not from the beginning of the creation, which God created until now, nor shall be.

20. And unless the Lord had shortened the days, no flesh should be saved: But for the elects sake, whom he hath chosen, he hath shortened the days.

21. And then if any man shall say unto you: Lo here is Christ, lo he is there, believe it not.

22. For there shall rise up false Christs, and false Prophets, and shall shew signs and wonders to seduce, if possible, even the elect.

23. Do ye therefore take heed: Behold I have foretold you all things.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25. And the stars of heaven shall fall down, and the powers, which are in heaven, shall be shaken.

26. And then shall they see the son of man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the  
utter



uttermoſt part of the earth to the uttermoſt part of heaven.

28. Now learn a parable from the fig-tree: When its branch is yet tender, and ſhooteth out leaves, ye know that ſummer is nigh.

29. Even ſo, when ye ſhall ſee theſe things come to paſs, know that it is very near, at the doors.

30. Verily I ſay unto you, that this generation ſhall not paſs away, till all theſe things be done.

31. Heaven and earth ſhall paſs away, but my words ſhall not paſs.

32. But of that day or hour knoweth no man, no  
not the angels in heaven, nor the ſon, but the father. *The Goſpel for ſome Confeſ-*

33. Take heed, watch, and pray: For ye know not  
when the time is. *ſors Biſhops, and on the*

34. As a man, who being gone into a ſtrange coun-  
try, left his houſe, and gave his ſervants the charge  
of each work, and commanded the porter to watch. *Anniverſary of the Crea- tion of a Bi-*

35. Watch ye therefore \* (For ye know not when  
the Lord of the houſe may come, at even, or at mid-  
night, or at the cock-crowing, or in the morning.) *ſhop. \* Watch ye in*

36. And what I ſay unto you, I ſay unto all, watch. *like manner.*



## C H A P. XIV.

*The High Priests and the Scribes conſpire the death of Jeſus. A certain woman poureth a precious ointment upon his head: He is ſold by Judas. He giveth his body and blood to his Apoſtles under the figure of bread and wine. He foretelleth that Peter ſhall deny him thrice. He is taken by the Jews, led to Caiphas, and denied thrice by Peter.*

1. **N**OW the feaſt of the paſſover, and of unleavened bread was two days after; and the High Priests, and the Scribes fought how they might take him by craft, and put him to death.

2. But they ſaid: Not on the feaſt day, leſt there be an uproar of the people.

3. And as he was in Bethany in the houſe of Simon the Leper, and ſat at meat: There came a woman having an alabaſter box of ointment of precious ſpikenard, and breaking the box, ſhe poured it upon his head.

4. And there were ſome that had indignation within themſelves, and ſaid: To what purpoſe is this waſte of the ointment made?

5. For it might have been sold for more than three hundred pence, and been given to the poor. And they murmured against her.

6. But Jesus said: Let her alone, why molest ye her? She hath wrought a good work on me.

7. For ye have the poor with you always, and ye may do them good, when ye will: But me ye have not always.

8. She hath done what she had in her power: She hath prevented the anointing of my body for the burial.

9. Verily I say unto you: Wheresoever this gospel shall be preached over all the world, this also, which she hath done, shall be told in remembrance of her.

10. And Judas Iscariot one of the twelve went to the High Priests for to betray him unto them.

11. Who, when they heard it, were glad, and promised that they would give him money. And he sought how he might conveniently betray him.

12. And the first day of unleavened bread when they sacrificed the passover, his Disciples say unto him: Whither wilt thou that we go, and prepare for thee to eat the passover?

13. And he sendeth two of his Disciples, and saith unto them: Go into the city, and there shall meet you a man carrying a pitcher of water, follow him.

14. And wheresoever he shall go in, say ye to the master of the house, the master saith: Where is my refectory, where I may eat the passover with my Disciples?

15. And he will shew you a large room, furnished; there prepare for us.

16. And the Disciples went their way, and came into the city: And found as he had said unto them, and they prepared the passover.

17. In the evening he cometh with the twelve.

18. And as they sat at table and did eat, Jesus said: Verily I say unto you, that one of you, who eateth with me, shall betray me.

19. Whereupon, they began to be sad, and to say unto him one by one: Is it I?

20. He said unto them: One of the twelve, he that dippeth his hand with me in the dish.

21. The son of man indeed goeth, as it is written of him: But woe be to that man, by whom the son of man shall be betrayed. It were good for that man if he had not been born.

22. And as they were eating, Jesus took bread, and having blessed it, he brake it, and gave to them, and said: Take, this is my body.

23. And

23. And taking the Chalice, when he had given thanks, he gave it to them, and they all drank of it.
24. And he said unto them: This is my blood of the new testament, which shall be shed for many.
25. Verily I say unto you: I will drink no more of this fruit of the vine, until that day, when I shall drink it new in the kingdom of God.
26. And having sung an hymn, they went out to the mount of Olives.
27. And Jesus saith unto them: Ye shall all be scandalized in me this night: For it is written: I will smite the shepherd, and the sheep shall be scattered.
28. But after that I am risen again, I will go before you into Galilee.
29. And Peter said unto him: Tho' all others should be scandalized, yet not I.
30. And Jesus saith unto him: Verily I say unto thee, that this day, in this night, before the cock crow twice, thou shalt deny me thrice.
31. But he spake the more vehemently: Tho' I were to die with thee, yet I will not deny thee. In like manner also said they all.
32. And they come into an inclosure, which was called Gethsemani, and he saith to his Disciples, sit ye here while I pray.
33. And he taketh with him Peter, and James, and John: And he began to fear, and to be very heavy.
34. And he saith unto them: My soul is sorrowful even unto death: Stay ye here, and watch.
35. And when he had gone a little forward, he fell on the ground, and prayed, that if it were possible, the hour might pass from him.
36. And he said: Abba, father, all things are possible to thee, remove this chalice from me, yet not mine, but thy will be done.
37. And he cometh, and findeth them sleeping. And saith unto Peter: Simon sleepest thou? Couldst thou not watch one hour.
38. Watch ye, and pray that ye enter not into temptation: The spirit indeed is prompt, but the flesh is weak.
39. And again he went away, and prayed, saying the same words.
40. And as he came back, he found them sleeping again, (for their eyes were heavy) and they knew not what they should answer him.
41. And he cometh the third time, and saith unto them: Sleep on now, and take your rest. It is enough: The hour is come: Behold the son of man shall be betrayed into the hands of sinners.

\* That is the twelve Apostles, whom he had made Priests.

42. Rise up, let us go. Lo he, who shall betray me is at hand.

43. And while he was yet speaking, cometh Judas Iscariot one of the twelve, and with him a great multitude, with swords and staves, from the High Priests, and the Scribes, and the Elders.

44. Now the traitor had given a sign, saying: Whomsoever I shall kiss, he is the man, take him, and lead him away warily.

45. So soon then as he was come, he drew near to him, and saith: Hail Rabbi, and kissed him.

46. Whereupon they laid hands on him, and held him.

47. Then a certain man, one of those, who stood by, drew out his sword, smote a servant of the High Priests, and cut off his ear.

48. And Jesus answered, and said unto them: Are ye come out as against a thief, with swords and staves to apprehend me?

49. I was daily with you in the temple, teaching, and ye did not lay hands on me. But this was done that the scriptures might be fulfilled.

50. Then his Disciples forsook him, and fled away all.

51. And there followed him a certain young man, covered with a linnen cloth upon his bare body, and they took him.

52. But he left the linnen cloth, and fled from them naked.

53. And they led Jesus away to the High Priest: And all the Priests, and the Scribes, and the Elders assembled together.

54. And Peter followed him afar off, even into the court of the High Priest, and he sat with the servants at the fire, and warmed himself.

55. And the High Priests and all the council sought for witness against Jesus, that they might put him to death, but found none.

56. For many bare false witness against him, but their witness agreed not together.

57. And some rose up, and bare false witness against him, saying:

58. We have heard him say: I will destroy this temple, which is made with hands, and in three days I will build, another not made with hands.

\* G. But nei-  
ter so did  
their witness  
agree.

59. \* And their witness did not agree.  
60. And the High Priest stood up in the midst, and asked Jesus, saying: Answerest thou nothing to what these men object against thee.

61. But he held his peace and answered nothing.

Again the High Priest examined him, and said unto him: Art thou Christ the son of the blessed God?

62. Jesus said unto him: I am: And ye shall see the son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

63. Whereupon the High Priest rent his garment, and saith: What need we any further witnesses.

64. Ye have heard the blasphemy: What think ye? They all condemned him to be guilty of death.

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesie: And the servants boxed him on the ears.

66. And as Peter was below in the court, there cometh one of the maid servants of the High Priests.

67. And when she had seen Peter warming himself, she looked upon him, and said: Thou also wast with Jesus of Nazareth.

68. But he denied, saying: I neither know, nor understand what thou sayest. And he went abroad before the court, and the cock crew.

69. And again a maid servant seeing him, began to say unto those, who stood by. This is one of them.

70. But he denied it again: And a little after, they that stood by, said again to Peter: Truly thou art one of them: For thou art a Galilean.

71. But he began to curse, and to swear: I know not this man ye mention.

72. And immediately the cock crew again. And Peter called to mind the word, which Jesus had said unto him: Before the cock crow twice, thou shalt deny me thrice, and he began to weep.



## CHAP. XV.

*Jesus is accused before Pilate. Barabbas is preferred to him. He is condemned, and led away to be crucified. His clothes are divided. He is placed between two thieves. Darkness is spread over the face of the earth. He crieth out to God. He getteth vinegar to drink, giveth up the ghost, and his body is interred by Joseph.*

1. **A**ND straitway in the morning the High Priests, with the Elders, and the Scribes, having consulted together, bound Jesus, led him away, and delivered him to Pilate.

2. And Pilate asked him: Art thou the king of the Jews? And he answered, and said unto him: Thou sayest it.

3. And the High Priest accused him of many things.  
4. And Pilate asked him again, saying: Answerest thou nothing? See of what great matters they accuse thee.

5. But Jesus answered nothing more, so that Pilate wondred.

6. Now on the feast day he used to release unto them one prisoner, whomsoever they asked.

7. And there was one called Barabbas put in prison with other seditious persons, who in a sedition had committed murder.

8. And when the multitude was come up; they began to pray him to do, as he always did unto them.

9. And Pilate answered them, and said: Will ye that I release unto you the king of the Jews?

10. For he knew that the High Priests had delivered him for envy.

11. But the High Priests moved the people, that he should rather release Barabbas unto them.

12. Pilate answered again and said unto them: What will ye then, that I do to the king of the Jews?

13. And they cried out again: Crucify him.

14. Pilate said unto them: Why, what evil hath he done? But they cried out the more, Crucify him.

15. Then Pilate being willing to content the people, released Barabbas unto them, and delivered Jesus, when he had been scourged, to be crucified.

16. And the soldiers led him away into the court of the judgment hall, and they call together the whole band.

17. And they cloth him in purple, and having platted a crown of thorns, they put it upon him.

18. And they began to salute him: Hail king of the Jews.

19. And they smote him on the head with a reed, and spit on him, and bending their knees, they adored him.

20. And after they had mocked him, they stripped him of the purple, and put his own cloathes on him, and led him out to crucify him.

21. And they compelled a certain man, Simon a Cyrenian, who was passing by, coming from the country, the father of Alexander and Rufus, to take up his cross.

22. And they bring him to the place Golgortha, which is, being interpreted, the place of a skull. \*  
\* Mount Cal. vary.

23. And they gave him wine to drink mingled with myrrh: But he took it not.

24. And having crucified him, they divided his garments

garments, casting lots upon them, who should take which.

25. And it was the third hour, when they crucified him.

26. And the title of his cause was written over :  
The king of the Jews.

27. And with him they crucify two thieves, the one on the right hand, and the other on the left.

28. And the scripture was fulfilled, which saith :  
And he was numbred among the wicked.

29. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days rebuildest it.

30. Save thy self, and come down from the cross.

31. In like manner also the High Priests mocking, with the Scribes, said one to another: He saved others, himself he cannot save.

32. Let Christ the king of Israel come down now from the cross, that we may see and believe: And they that were crucified with him, railed at him.

33. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34. And at the ninth hour, Jesus cried with a loud voice, saying: Eloi, eloi, Lamma Sabachthani? Which is, being interpreted: My God, my God, why hast thou forsaken me?

35. And some of those, who stood by, when they heard him, said: Behold he calleth Elias.

36. And one of them ran, and filled a sponge with vinegar, and put it about a reed, and gave him to drink, saying: Hold, let us see if Elias come to take him down.

37. Then Jesus cried out with a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in two, from the top to the bottom.

39. And when the Centurion, who stood over against him, saw that he so cried out, as he gave up the ghost, he said: This man was indeed the son of God.

40. There were also women looking on afar off; among whom was Mary Magdalen, and Mary the mother of James, the less, \* and of Joseph, and Salome.

41. Who, when he was in Galilee, followed him \* i. e. *The* and ministered unto him, and many other women, who *younger* came up with him to Jerusalem.

42. And now when evening was come (because it was the preparation, that is, the sabbath eve.)

43. Joseph of Arimathea a noble senator, who also

expected the kingdom of God, came, and went in boldly to Pilate, and asked the body of Jesus.

44. And Pilate wondred if he were already dead. And having called the centurion, he asked him if he had been now dead.

45. And when he had been informed by the centurion, he gave the body to Joseph.

46. And Joseph brought fine linnen, and took him down, and wrapped him in the linnen, and laid him in a tomb which was hewen out of a rock, and rolled a stone unto the door of the tomb.

47. And Mary Magdalen and Mary the mother of Joseph saw where he was laid.



C H A P. XVI.

*An angel declaring Christ's resurrection to the women at the tomb. He appeareth first to Mary Magdalen, afterwards to two of his Disciples in an other shape; lastly to the eleven as they sat at table. And having reproached their want of faith, he sendeth them over all the world to preach, and to baptize, adding the signs which shall follow the believers; and so he ascended into heaven.*

*The Gospel on  
Easter Day.*

1. **A**ND when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome brought spices, that they might come and anoint Jesus.

2. And very early in the morning, the first day of the week they come to the tomb, the sun being now up.

4. And as they looked, they saw the stone rolled back, for it was very great.

5. And entring into the tomb, they saw a young man sitting on the right hand clad in a white robe, and they were amazed.

6. He saith unto them: Be not afraid: Ye seek Jesus of Nazareth, who was crucified; he is risen, he is not here, behold the place where they laid him.

7. But go, tell his Disciples, and Peter, that he goeth before you into Galilee: There ye shall see him, as he hath told you.

8. Whereupon they went out, and fled from the tomb; being seized with trembling and terror, and said nothing to any body: For they were afraid.

9. Now when he was risen in the morning, the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils.



10. She went and told those, who had been with him, as they mourned and wept.

11. And they hearing that he was alive, and had been seen by her, believed not.

12. After this he appeared in another shape unto two of them walking, as they were going into the country.

13. And they went and told the rest, neither did they believe them.

14. Lastly he appeared unto the eleven, as they sat at table, and reproached their incredulity, and the hardness of their hearts; because they did not believe those, who had seen him after he had risen.

*The Gospel on  
Ascension Day,  
and for some  
Martyrs.*

15. And he said unto them: Go over all the world, and preach the gospel to every creature. \*

16. He that believeth, and is baptized, shall be saved: But he that believeth not, shall be condemned.

*\* i. e. To all  
men.*

17. And these signs shall follow them that believe: In my name shall they cast out devils; with new tongues shall they speak.

18. Serpents shall they take up; and if they drink any deadly thing, it shall not hurt them: They shall lay hands on the sick, and they shall be well.

19. And so after the Lord Jesus had spoken unto them, he was taken up into heaven, and sitteth on the right hand of God.

20. And they went forth, and preached every where, the Lord cooperating with them, and confirming the word with signs following.





THE  
Holy G O S P E L  
O F  
Jesus Christ,

According to Saint L U K E

C H A P. I.

*Zacharias believeth not the angel Gabriel, who telleth him, that his wife Elizabeth shall be with child, for which reason he is struck dumb. The same angel telleth the Virgin Mary, that she shall conceive by the Holy Ghost. She visiteth, and saluteth Elizabeth, and John in the womb leapeth for joy; whereupon she singeth a thanksgiving canticle unto God. Zacharias having recover'd his speech, when his son John was circumcised, singing also a thanksgiving canticle.*

1. **W**Hereas many have endeavoured to publish a relation of the things which have been accomplished among us.

2. Even as they delivered them unto us, who from the beginning were eye witnesses, and ministers of the word.

3. It seemed good to me also, having attained to a perfect knowledge of all things from the first, to write unto thee in order, most excellent Theophilus.

4. That thou mayest know the truth of those things, in which thou hast been instructed.

5. There

5. There was in the days of Herod the king of Judea, a certain Priest named Zacharias, of the rank of Abia: And his wife of the daughters of Aaron, whose name was Elizabeth. *The Gospel on the Eve of St. John Baptist.*

6. And they were both just before God, walking in all the commandments, and justifications of the Lord without blame.

7. And they had no son, by reason Elizabeth was barren, and they both were advanced in years.

8. And it came to pass, as he performed the office of a Priest before God, in the order of his rank.

9. According to the custom of the Priests office, it fell to his lot to go out to offer incense, having entered into the temple of the Lord.

10. And all the multitude of the people was praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and seized with fear.

13. But the angel said unto him: Fear not Zacharias; for thy prayer is heard: And thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness, and many shall rejoice at his nativity.

15. For he shall be great before the Lord; and shall drink neither wine nor strong drink, and shall be replenished with the holy ghost, even from his mother's womb.

16. And many of the children of Israel shall he convert to the Lord their God.

5. Of the rank of Abia. To understand what is here meant by the rank of Abia, we must observe that King David, as we read 1 Chron. Chap. 24. did divide the Families of the Priests the Sons of Aaron into twenty four Ranks or Classes, that every one might serve in the Temple in his turn: And every Rank or Class of the Priests was called by the name of the Prince or Chief Priests of the said Rank.

The Prince or Chief Priest of the first was called Joiarib: And all the Priests of that Rank, and all those descended from them were said to be of the Rank of Joiarib: The second was Jedai; the third Harim; the fourth Seorim; the fifth Melchias; the sixth Maiman; the seventh Accos; the eighth Abia. Now Zacharias John the Baptist's Father was descended from Abia, and is therefore said by St. Luke to be of the Rank of Abia.

17. And

17. And he shall go before him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people.

18. And Zacharias said unto the angel: Whereby shall I know this? For I am old, and my wife is advanced in years.

19. And the angel answered, and said unto him: I am Gabriel, who stand before God, and am sent to speak unto thee, and to tell thee these good news.

20. And behold thou shalt be dumb, and not able to speak, until the day in which these things shall be performed: Because thou didst not believe my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and wondered that he stay'd so long in the temple.

22. And when he came out, he could not speak unto them, and they perceived that he had seen a vision in the temple, by his making signs to them, and he remained dumb.

23. And it came to pass, that, as soon as the days of his office were expired, he departed to his own house.

24. And after those days his wife Elizabeth conceived, and hid herself five months, saying:

25. For thus hath the Lord done to me, in the days in which he looked on me, to take away my reproach among men.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, called Nazareth.

27. To a virgin espoused to a man whose name was Joseph, and the virgins name was Mary.

28. And when the angel came in, he said unto her: Hail, full of grace: The Lord is with thee: Blessed art thou among women.

29. Which when she heard, she was troubled at his saying; and thought with herself what manner of salutation this should be.

30. And the angel said unto her: Fear not Mary: For thou hast found grace with God.

31. Behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

32. He shall be great, and shall be called the son of the most high, and the Lord God shall give him the throne of his father David.

33. And he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end.

34. Then

*The Gospel on  
the Annuncia-  
tion of our La-  
dy, March 25.  
And on Em-  
ber-Wednes-  
day, and for a  
Votive Mass  
of our Lady  
in Advent.*

34. Then said Mary unto the angel: How shall this be, seeing I know not a man?

35. And the angel answered, and said unto her: The holy ghost shall come upon thee, and the power of the most high shall overshadow thee, therefore that holy thing which shall be born of thee, shall be called the son of God.

36. And behold thy cousin Elizabeth, even she hath conceived a son in her old age: And this is the sixth month with her, who is called barren.

37. For

34. How shall this be, seeing I know not a man? *That is, seeing I have vow'd Chastity as St. Augustine saith: For it cannot be supposed without Impiety, that so holy a Virgin, who was full of Grace, as the Angel declared, should put an impertinent Question, to which the Angel might answer: You shall conceive by your Husband, and bring forth a Child: For tho' you know not a man as yet, you will hereafter; and so punish her for her want of Faith as he did Zacharias upon the like Occasion.*

*By which it appears. First. That the Blessed Virgin Mary's Question did not argue any want of Faith in her; but she only put it, that she might know how to behave herself in Relation to that great Mystery which the Angel had declared unto her.*

2dly. *That her being espoused to Joseph was an effect of God's Providence and Care of her, that the same might be, as it were a guard to her Virginity, a Comfort and an Assistant to her in her Travels, and might preserve her from the Rigour of the Law, which would have punished her, had she brought forth a Child out of the State of Wedlock.*

36. Thy cousin Elizabeth. *St. Luke tells us, Verse the fifth of this Chapter, that Elizabeth was of the Daughters of Aaron, who was of the Tribe of Levi, and even his great Grand-son. Now it is certain, that the Virgin Mary was of the Tribe of Juda: How then could Elizabeth be her Cousin, since the Law of Moses expressly commands every one of the twelve Tribes to marry each in his own Tribe?*

*To which I answer, that the Law of Moses did indeed command that every one should marry within his own Tribe, lest there should be a Confusion of Families, or that the Inheritance of a Family of one Tribe should pass into another.*

*But then there were some Exceptions of this general Law, when there was no Danger of the Confusion of Families, or of the Inheritance of a Family of one Tribe to pass into another. As when the eldest, or second Son of a Family*

*The Gospel on  
the Visitation  
of our Lady,  
July 2.  
and upon Em-  
ber-Friday in  
Advent.  
\* A City of  
the Tribe of  
Juda.*

37. For nothing shall be impossible with God.  
38. And Mary said: Behold the handmaid of the Lord: Be it unto me according to thy word. And the angel departed from her.  
39. And Mary arose in those days and went unto the hill country, with haste, into a city of Judea. \*  
40. And entered into the house of Zacharias, and saluted Elizabeth.  
41. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant in her womb leapt for joy: And Elizabeth was filled with the holy-ghost.  
42. And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb.  
43. And whence is this to me, that the mother of my Lord should come to me?  
44. For lo, so soon, as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.  
45. And blessed art thou; who didst believe: For the things shall be performed, which the Lord hath told unto thee.  
46. And Mary said:  
47. My soul doth magnify the Lord: and my spirit hath rejoiced in God my saviour.  
48. For he hath regarded the humility of his hand-

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*mily had married and begat Children, any of the rest of his younger Brother's might take a wife of another Tribe, provided the said Wife were not the Heiress of her Father's Inheritance, but had Brothers or elder Sisters to whom the Inheritance ought to fall. Thus we find, that David the seventh Son of Isaac of the Tribe of Juda, married Michol, Saul's Daughter of the Tribe of Benjamin; because Saul had several Sons to whom his Inheritance might come: And the Priests of the Tribe of Levi, took Wives secretly, as we read in the Books of Kings, out of the Tribe of Juda; because they having no Inheritance assigned to them; other than the Tithes and their Part of the Sacrifices, there was no danger, that the Inheritance of any Family should fall to them, into what ever Tribe they had married. Now Elizabeth's Father who was of the Tribe of Levi Aaron's great Grandfather, did upon this score take to Wife a Woman of the Tribe of Juda the Sister of Anna, the Mother of the Blessed Virgin Mary: So that she and Elizabeth were Sister's Children; wherefore the Angel said to the Virgin Mary: Behold thy cousin Elizabeth.*

maid:

said: Behold, from henceforth all generations shall call me blessed.

49. Because he that is mighty, hath done me great things, and holy is his name.

50. And his mercy is from generation to generation upon those who fear him.

51. He hath shewed strength in his arm: He hath dispersed the proud, in the conceit of their heart.

52. He hath pulled down the powerful from the throne, and hath exalted the humble.

53. He hath filled the hungry with good things, and the rich he hath sent away empty.

54. He hath taken into his protection Israel, his servant, being mindful of his mercy.

55. As he spake to our fathers, to Abraham and to his seed for ever.

56. And Mary stay'd with her about three months, and returned to her own house.

57. Now Elizabeth's time of being delivered was come, and she bare a son. *The Gospel on the Nativity of St. John*

58. And her neighbours and kinsfolk heard that the Lord did magnify his mercy unto her, and they did congratulate with her. *Baptist, June 24. call'd Midsummer Day.*

59. And it came to pass that on the eighth day, they came to circumcise the child, and they called him by his father's name Zacharias.

60. And his mother answered, and said: Not so, but he shall be called John.

61. And they said unto her: There is none of thy kindred, who is called by this name.

62. And they made signs to the father, \* what he would have him called. *\* Sup. To know.*

63. And he asked for a writing-table and wrote saying: His name is John. And they all marvelled.

64. And his mouth was forthwith opened, and his tongue loosed, and he spake blessing God.

65. And fear came upon all their neighbours, and all these things were noised abroad over all the hill-country of Judea.

66. And all that had heard, laid them up in their heart, saying: Who, think you, shall this child be? For the hand of the Lord was with him.

67. And Zacharias his father was filled with the holy ghost, and prophesied, saying:

68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

69. And hath raised up an horn of salvation for us, in the house of his servant David.

70. As he spake by the mouth of his holy Prophets, who are from the beginning.

71. That he would save us from our enemies, and from the hand of all those who hate us.

72. To perform his mercy with our fathers, and to remember his holy alliance.

73. The oath which he sware to our father Abraham, that he would grant us.

74. That being freed from the hand of our enemies, we might serve him without fear;

75. In holiness and justice before him, all our days.

76. And thou child shalt be called the Prophet of the most high: For thou shalt go before the face of the Lord to prepare his ways.

77. To give knowledge of salvation to his people, for the remission of their sins.

78. Thro' the bowels of the mercy of our God, by which the rising sun from on high hath visited us.

79. To give light unto those, who sit in darkness, and in the shadow of death: To guide our feet in the way of peace.

80. And the child grew, and was strengthened in spirit, and was in the deserts, until the day of his manifestation to Israel.

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69. He hath raised up an horn of salvation for us *By an Horn in Scripture Phrase, is meant power or might, such as Kings or great Princes have. Thus, Dan. 7. 24. The ten horns will be ten kings. So that the Sense of these Words: He hath raised up an horn of salvation for us, is. He hath raised up a powerful Saviour, or King for us.*



## CHAP. II.

*Christ is born in Bethlehem, his birth is declared by angels to the shepherds, who come to visit him. He is circumcised, and presented to God in the temple of Jerusalem. Simeon taketh him into his arms. Being twelve years old he sitteth in the midst of the doctors, and putteth questions to them. He goeth down to Nazareth, and is obedient to his parents.*



1. **A**ND it came to pass in those days, that there went out an edict from Cesar Augustus, that the whole world should be enrolled. *The Gospel at the first Mats on Christ-*

2. This enrolling was the first made by Cirinus prefect of Syria. *mas Day.*

3. And all went to be enrolled every one in his own city.

4. And Joseph also went up from Galilee out of the city of Nazareth into Judea unto the city of David, which is called Bethlehem; because he was of the house and family of David.

5. To be registered with his espoused wife Mary, who was big with child.

6. And it came to pass, that while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first born son, and wrapped him in swaddling cloaths, and laid him in a manger, because there was no room for them in the inn.

8. Now there were in the same country shepherds watching, and keeping watch over their flock by night.

9. And lo the angel of the Lord stood near them, and a divine light shone about them, and they were seized with great fear.

10. And the angel said unto them; Fear not: For behold I bring you good news which shall be great joy unto all people.

11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

1. The whole world should be enroll'd. *That is, the whole Roman Empire, the whole (as it is usual with all Writers,) being put for the chief or principal Part.*

2. This enrolling was the first made by Cirinus. *This is not to be understood so as to mean, that this was the first time the Jews were enrolled, in order to pay Tribute: For as Joseph. lib. 14. Antiquit. Aug. lib. 18. de Civit. Dei. and many prophane Authors tell us, the Jews had been enroll'd and paid the Romans Tribute for several Years before the Birth of Christ. But the Evangelist only tells us, this was the first enrolling which was made by Cirinus; or, as some prophane Authors call him Quirinius, in order to distinguish the same from another enrolling made by the said Cirinus in five Years after; it being usual with the Romans to enroll all their Tributaries once every five Years, or every Lustum, as Baronius observes, Appar. ad Annal. Num. 28.*

12. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling cloaths, and laid in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying.

14. Glory to God in the highest, and on earth peace to men of good will.

*The Gospel at the Second Mass upon Christmas-day, and within the Octave, and for a Votive of our Lady from Christmas to Candlemas.*

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said to one another: Let us go over to Bethlehem, and see this thing which is come to pass, which the Lord hath shewn unto us.

16. And they came with haste, and found Mary, and Joseph, and the babe laid in a manger.

17. And when they had seen it, they understood the thing which was said unto them concerning this child.

18. And all that heard admired at it, and at those things which were told them by the shepherds.

19. But Mary kept all these things, pondering them in her heart.

20. And the shepherds returned glorifying and praising God for all the things, which they had heard and seen, as it was told unto them.

*The Gospel upon the Circumcision of our Lord.*

21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which name was given him by the angel before he was conceived in the womb.

*The Gospel upon the Purification of our Lady, or Candlemas-day, Feb. 2.*

22. And when the days of her purification, according to the Law of Moses, were fulfilled, they brought him to Jerusalem to present him to the Lord.

23. As it is written in the Law of the Lord. Every male that openeth the womb shall be called holy to the Lord.

24. And to offer a sacrifice, as it is said in the Law of the Lord, a pair of turtle doves or two young pigeons.

*The Gospel on Sunday within the Octave of Christmas.*

25. And behold there was a man in Jerusalem, whose name was Simeon, and the same man was just and fearing God, waiting for the consolation of Israel, and the holy ghost was in him.

23. Every male that openeth the womb. *This is a way of speaking peculiar to the Jews, to denote the first born Male, for as much as it is the first born that (in their way of speaking) openeth the womb.*

25. Waiting for the consolation of Israel. *That is waiting for the Messiah or Saviour, who was to bring them true Comfort or Consolation.*

26. And it was revealed unto him by the holy ghost, that he should not see death before he had seen the Christ of the Lord.

27. And he came by the spirit into the temple, and when his parents brought in the child Jesus to do for him according to the custom of the Law.

28. He also took him up in his arms, and blessed God, and said:

29. Now Lord; thou dost dismiss thy Servant in peace according to thy word:

30. For my eyes have seen thy salvation:

31. Which thou hast prepared before the face of all people:

32. A light to lighten the Gentiles, and the glory of thy people Israel.

33. And his father and mother marvelled at those things which were spoken of him.

34. And Simeon blessed them; and said unto Mary his mother: Behold this child is set for the ruin, and resurrection of many in Israel, and for a mark which shall be contradicted.

35. And a sword shall pierce thy own soul, that the thoughts of many hearts may be revealed.

36. And there was one Anne a Prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with her husband seven years from her virginity.

37. And was a widow to the age of fourscore and four years, who departed not from the temple serving God with fastings and prayers night and day.

38. She at the same hour suddenly coming in praised the Lord, and spake of him to all those who looked for the redemption of Israel.

39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. And the child grew and waxed strong, being filled with wisdom, and the grace of God was in him.

41. And his parents went to Jerusalem every year on the solemn day of the passover.

42. And when he was twelve years old, they went up to Jerusalem according to the custom of the festival day.

43. And when they had fulfilled the days, as they returned, the child Jesus stayed in Jerusalem, and his parents knew it not.

*The Gospel on  
the first Sun-  
day after the  
Epiphany.*

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41. The passover. See the Annotation on the 28th of St. Matthew Verse. 2.

44. But thinking him to be in the company they came a days journey, and sought him among their kinsfolks and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days, they found him in the temple sitting in the midst of the Doctors, hearing them and asking them questions.

47. And all that heard him were astonished at his wisdom and answers.

48. And when they saw him, they wondered, and his mother said unto him; Son why hast thou thus dealt with us? Behold thy father and I sought thee grieving.

49. And he said unto them: Why fought ye me? Knew ye not, that I must be about those things which are my fathers?

50. And they understood not the word which he spake unto them.

51. And he went down with them and came to Nazareth: And was subject unto them: And his mother laid up all these things in her heart.

52. And Jesus increased in wisdom, and age, and in grace with God and men.



### CHAP. III.

John is sent from the desert by God to preach the baptism of penance, he teacheth the people, the publicans and the soldiers, what they ought to do in order to be saved. He preacheth the power and excellency of Christ, and how far his baptism surpasseth his own. Christ cometh to him to be baptized. The heavens open, and the holy ghost in the form of a dove descendeth, and lighteth upon Christ. His heavenly father declareth by a voice from heaven that he is his beloved son. His genealogy is recorded from Joseph to Adam.

*The Gospel on  
Ember Satur-  
day in Ad-  
vent; and on  
the fourth  
Sunday in  
Advent.*

x. **N**OW in the fifteenth year of the empire of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrach of Galilee, and his brother Philip tetrach of Iturea, and of the region of Trachonitis, and Lyfanius tetrach of Abilene.

1. Tetrach. See the Annotations upon St. Matthew Chap. 14. 1.

## 2. APPENDS

2. Annas and Caiphas being the High Priests, the word of the Lord came unto John, the son of Zacharias in the desert.

3. And he came into all the country about Jordan preaching the baptism of penance for the remission of sins.

4. As it is written in the book of the words of Isaiah the Prophet: A voice of one crying in the desert: Prepare ye the way of the Lord: Make his paths straight.

5. Every valley shall be filled, and every mountain, and hill shall be brought low: the crooked shall be made straight, and the rough ways made smooth.

6. And all flesh shall see the salvation of God.

7. Then said he to the multitudes which came forth to be baptized by him: Ye vipers brood, who hath warned you to flee from the wrath to come.

8. Bring forth therefore worthy fruits of penance, and begin not to say: We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children to Abraham.

9. For now the ax is laid unto the root of the trees, every tree therefore which bringeth not forth good fruit, shall be hewen down, and cast into the fire.

10. And the multitude asked him, saying: What shall we do then.

11. He answered and said unto them: He that hath

2. Annas and Caiphas being the High Priests. *Not that they were both High Priests at the same time; for according to the Law, there could be but one High Priest at a time, and the same was to continue his Office during his Life. But in some Years after the Jews had returned from their Captivity, there was so much Bribery and Faction among them, that the Kings and the Roman Governors did often (as Josephus informs us, lib. 18. Antiquit) depose the High Priests, and substitute others in their Room. Now Annas being High Priest for some Years, was removed from his Office by Val. Gratus the Roman Governor, and three more succeeded him, each one Year, before Caiphas was promoted to the Pontificate by the said Val. Gratus.*

*But for as much as Annas was Father in Law to Caiphas, and that he was held in great Esteem with the People; he had the Title and Character of High Priest bestowed upon him during the Pontificate of Caiphas. Hence St. Luke saith: Annas and Caiphas being the High Priests.*

two coats, let him give to him that hath none: And he that hath meat let him do likewise.

12. There came also publicans to be baptized, and they said unto him: Master, what shall we do.

13. He said unto them: Do no more then that which is appointed you.

14. And the soldiers likewise asked him, saying; And what shall we do? And he said unto them: Do violence to no body, neither calumniate any man, and be content with your pay.

15. And as the people were imagining, and all men were musing in their hearts concerning John, that perhaps he might be the Christ.

16. John answered, saying unto them all: I indeed baptize you in water: But there shall come one mightier then I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you in the holy ghost, and in fire.

17. Whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.

18. Many other things also did he, in his exhortations preach to the people.

19. But Herod the tetrach being reproved by him, on account of Herodias his brother's wife, and of all the evils which Herod had done.

20. Added, yet this above all, that he shut up John in prison.

21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22. And the holy ghost descended in a bodily shape like a dove upon him: And a voice came from heaven: Thou art my beloved son, in thee I am well pleased.

23. And Jesus himself began \* about the age of thirty years, being as it was thought, the son of Joseph, who was the son of Heli, who was the son of Mathar.

\* Sup. to ap-  
11. 1.

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23. Joseph, who was the son of Heli. St. Matthew Chap. i. v. 16. tells us, that Jacob begat Joseph. How then cou'd Joseph be the Son of Heli? To resolve this apparent Contradiction, we must observe, that the Law of Moses provided, that when an elder Brother of a Family died without Issue, his second Brother shou'd take his Relict to Wife and raise seed (to use the Scripture Phrase) to his elder Brother. Now there were two Brothers, Heli and Jacob: Brothers by the same Father, or by the same Mother; but not by

24. Who was the son of Levi, who was the son of Melchi, who was the son of Jaane, who was the son of Joseph.

25. Who was the son of Mattathias, who was the son of Amos, who was the son of Naham, who was the son of Heli, who was the son of Nagge.

26. Who was the son of Mahath, who was the son of Mathathias, who was the son of Semei, who was the son of Joseph, who was the son of Juda.

27. Who was the son of Joanna, who was the son of Refa, who was the son of Zorobabel, who was the son of Salathiel, who was the son of Neri.

28. Who was the son of Melchi, who was the son of Addi, who was the son of Colam, who was the son of Elmadan, who was the son of Her.

29. Who was the son of Jesu, who was the son of Eliezer, who was the son of Jorim, who was the son of Mathath, who was the son of Levi.

30. Who was the son of Simeon, who was the son of Juda, who was the son of Joseph, who was the son of Jona, who was the son of Eliakim.

31. Who was the son of Melcha, who was the son of Menna, who was the son of Matthatha, who was the son of Nathan, who was the son of David.

*by the same Father: Tho' both their Fathers were descended from David, but in different Lines; Heli's Father being descended from him in the Line of Nathan, and Jacob's Father in the Line of Salomon.*

*It happened then, that Heli the elder Brother took a Wife but died without Issue, whereupon the second Brother Jacob took the same Wife, as the Law of Moles had commanded, and begat Joseph of her Body: So that Joseph was the Son of Heli; according to the Law, and the Son of Jacob according to the Flesh. And it is observable that St. Matthew does not say, that Joseph was the Son of Jacob, but only that Jacob begat Joseph, because he begat him for his elder Brother Heli, whose Name and Inheritance he was to possess; whereas St. Luke says expressly, that Joseph was the Son of Heli, tho', he was begat by Jacob. In a Word, St. Matthew brings down the Genealogy of Christ from David to Joseph in the Line of Salomon, one of David's Sons, and St. Luke mounts, or brings up the same Genealogy from Joseph to David in the Line of Nathan, another of David's Sons: And tho' we meet with Salathiel and Zorobabel both in St. Luke and St. Matthew, yet, as Jansenius Claud. observes, they were not the same Persons in both, tho' the same Names.*

32. Who was the son of Jesse, who was the son of Obed, who was the son of Booz, who was the son of Salmon, who was the son of Naason, who was the son of Aminadab.

33. Who was the son of Aram, who was the son of Elton, who was the son of Phares, who was the son of Juda.

34. Who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Thare, who was the son of Nachor.

35. Who was the son of Sarug, who was the son of Ragui, who was the son of Phaleg, who was the son of Heber, who was the son of Sale.

36. Who was the son of Caiman, who was the son of Arphaxad, who was the son of Sem, who was the son of Noe, who was the son of Lamech.

37. Who was the son of Mathusalem, who was the son of Henoch, who was the son of Jared, who was the son of Melaleel, who was the son of Caiman.

\* Sup. Adop-  
tive. 38. Who was the son of Henos, who was the son of Seth, who was the son of Adam, who was the \* son of God.



# C H A P. IV.

*Jesus is led, by the spirit into the desert. He fasteth forty days, is tempted by the devil. He readeth in the synagogue of Nazareth, a passage of Isaías, saith that a Prophet is not without honour, but in his own country: He goeth to Capharnaum, cureth one possessed of a devil, as also Peter's mother in law, and divers other sick persons. The devils acknowledge him, he reproveth them, and preacheth in many cities.*

1. **A**ND Jesus being full of the holy ghost returned from Jordan, and was led by the spirit into the desert.

2. For forty days, and was tempted by the devil, in those days he did eat nothing, and when they were ended he hungred.

3. Then said the devil unto him: If thou be the son of God, say unto this stone, that it be made bread.

4. And Jesus answered him: It is written, that man doth not live by bread alone, but by every word of God.

5. And the devil led him into an high mountain, and shewed him all the kingdoms of the world in a moment of time.

6. And



6. And said unto him: I will give thee all this power, and the glory of them, for unto me are they delivered, and I give them to whom I will.

7. If therefore thou wilt adore me, all shall be thine.

8. And Jesus answered and said unto him: It is written: Thou shalt adore the Lord thy God, and him only shalt thou serve.

9. And he brought him into Jerusalem, and set him upon the pinnacle of the temple, and said unto him: If thou be the son of God, cast thy self down from hence.

10. For it is written, that he hath given his angels charge of thee, that they may preserve thee.

11. And that they shall bear thee up in their hands, lest perhaps thou dash thy foot against a stone.

12. And Jesus answered and said unto him: It is said: Thou shalt not tempt the Lord thy God.

13. And when the devil had ended all the temptation, he departed from him for a time.

14. And Jesus returned in the power of the spirit into Galilee, and his fame was spread over all that country.

15. And he taught in their synagogues, and was magnified by all.

16. And he came to Nazareth, where he had been brought up, and, as he was accustomed, he went into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the Prophet Isaiah, and as he opened the book, he found the place where it was written:

18. The spirit of the Lord is upon me, wherefore he hath anointed me: He hath sent me to preach the gospel to the poor, to heal the contrite in heart.

19. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of retribution.

20. And when he had closed the book, he gave it again to the minister, and sat down. And the eyes of all the people in the synagogue were upon him.

21. And he began to say unto them: This day is the scripture fulfilled in your ears.

22. And all bear him witness, and wondered at the gracious words which proceeded from his mouth, and they said: Is not this Joseph's son.

23. And he said unto them: Ye will doubtless apply unto me, this proverb: Physician heal thy self: Such great things as we have heard done in Capharnaum, do also here in thy own country.

24. But

*The Gospel on  
Monday in  
the Third  
Week in Lent.*

24. But I assure you, said he, that no Prophet is accepted in his own country.

25. I tell you in truth, there were many widows in Israel, in the days of Elias, when the heaven was shut up three years and six months, when there was a great famine in all the land.

26. And yet Elias was sent to none of them, but to a widow woman in Sarepta of Sidon.

27. There were also many lepers in Israel in the time of Eliseus the Prophet, and none of them was cleansed but Naaman the Syrian.

28. And they were all in the synagogue filled with wrath, when they heard these things.

29. And they rose up, and cast him out of the city, and brought him to the edge of the hill upon which their city was built, that they might cast him down headlong.

30. But he passing thro' the midst of them, went his way.

31. And came down to Capharnaum a city of Galilee, and there taught them on the sabbath days.

32. And they were astonished at his doctrine: For his word was with power.

33. And there was in the synagogue a man, who had an unclean devil, and he cried with a loud voice.

34. Saying: Let us alone: What have we to do with thee, Jesus of Nazareth: Art thou come to destroy us? I know thee, who thou art, the holy one of God.

35. And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him down in the midst, he came out of him, and hurt him not.

36. And they were all seized with fear, and spake one to another saying: What is all this? For with authority and power he commandeth the unclean spirits, and they come out.

37. And his fame was spread abroad in every place of the country.

*The Gospel on  
Thursday in  
the Third  
Week in Lent,  
and on Ember  
Saturday in  
Whitsun  
Week, and in  
Time of Mor-  
tality.*

38. And Jesus rising up out of the synagogue, enter'd into Simon's house, whose wives mother was raken with a great fever: And they besought him for her.

39. And he stood over her, and commanded the fever, and it left her. And immediately she arose, and ministred unto them.

40. And when the sun was set, all such as had sick folks troubled with divers diseases, brought them unto him: And having laid his hands on every one of them, he healed them.

41. And devils came out of many, crying out, and saying: Thou art the son of God: But he rebuked them; and suffered them not to say, that they knew he was Christ.

42. And when it was day, having gone out, he went into a desert place, and the multitudes sought him, and came up unto him, and held him, that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also: For therefore am I sent.

44. And he preached in the synagogues of Galilee.



## CHAP. V.

*Jesus sitteth in Peter's ship, and teacheth the people, he commandeth Peter to cast his net, who thereupon catcheth a vast number of fishes. He healeth a leper, and sendeth him to the Priests, forgiveth his sins to a man troubled with the palsey, and commandeth him to carry away his bed. He calleth Levi, and eateth at his house. He giveth reasons why he eateth with Sinners, and why his Disciples do not fast.*

1. **A**ND it came to pass, that as the multitudes pressed upon him to hear the word of God, he stood by the Lake of Genesareth.

2. And saw two ships standing by the Lake; but the fishermen were gone down, and were washing their nets.

3. And having gone aboard one of them, which was Simon's, he prayed him to put back a little from the land, and he sat down, and taught the people from aboard the ship.

4. And when he had done speaking, he said unto Simon: Launch out into the deep, and let loose your nets for a draught.

5. And Simon answered, and said unto him: Master we have toiled all night, and have taken nothing: But at thy word I will let loose the net.

6. And when they had done so, they enclosed so great a multitude of fish, that their net broke.

7. And they beckened to their companions, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they almost sunk.

8. Which when Simon Peter perceived, he fell down at

*The Gospel on  
the Fourth  
Sunday after  
Pentecost.*

at Jesus's knees, saying: Depart from me O Lord, for I am a sinful man.

9. For he was astonished, and all that were with him, at the draught of fish, which they had taken.

10. And so were James and John, the sons of Zebedee, who were Simon's companions. And Jesus said unto Simon: Fear not: From henceforth thou shalt catch men.

11. And having brought their ships to land, they forsook all, and followed him.

12. And it came to pass, when he was in a certain city, behold a man, who was full of leprosie, seeing Jesus, fell on his face, and besought him, saying: Lord, if thou wilt, thou canst make me clean.

13. And he stretched out his hand, and touched him, saying: I will: Be thou clean: And immediately the leprosy departed from him.

14. And he charged him to tell it to no body: But go, says he, shew thy self to the Priests, and offer for thy cleansing, as Moses commanded for a testimony unto them.

15. But his fame was the more spread abroad: And there came great multitudes to hear, and to be healed of their infirmities.

16. And he withdrew into the desert, and prayed.

*The Gospel on  
Ember Fri-  
day, in Whit-  
sun Week.*

17. And it came to pass on a certain day, as he sat teaching, that there were Pharisees also sitting, and doctors of the law, who came from all the towns of Galilee, and Judea, and Jerusalem: And the virtue of the Lord was for healing them.

18. And behold men carrying in a bed, a man sick of the palsey, sought to bring him, and to lay him before him,

19. And when they could not find by what way they might bring him in, by reason of the croud, they went upon the house top, and let him down with his bed into the midst before Jesus.

20. Who seeing their faith, said: Man thy sins are forgiven thee.

21. And the Scribes and Pharisees began to think, saying: Who is this, which speaketh blasphemies? Who can forgive sins but God alone?

22. But when Jesus perceived their thoughts, he answered, and said unto them: What do ye think of, in your hearts?

23. Whether is easier to say: Thy sins are forgiven thee, or to say: Rise up, and walk.

24. But that ye may know, that the son of man hath power on earth to forgive sins: (He said to the sick  
of

of the palse) I say unto thee, Arise, take up thy bed, and go into thine house.

25. And immediately he rose up before them, took up the bed on which he lay, and went to his house glorifying God.

26. And they were all amazed, and glorified God: And they were seized with fear, saying: We have seen wonderful things this day.

27. And after these things he went out, and saw a Publican called Levi, sitting at the receipt of custom; and he said unto him: Follow me.

*The Gospel on  
St. Matthew's  
Eve, Sept. 26.*

28. And he left all, rose up, and followed him.

29. And Levi made him a great feast in his own house: And there was a great number of Publicans and others, who sat with him at table.

30. And their Scribes and Pharisees murmured, saying unto his Disciples: Why do ye eat and drink with Publicans and Sinners?

31. And Jesus answered, and said unto them: It is not those, who are well, but those, who are ill, that have need of a physician.

32. I came not to call the just, but sinners to do penance.

33. Then said they unto him: Why do the Disciples of John, as also of the Pharisees fast and pray often, but thine eat and drink.

34. He said unto them: Can ye make the children of the bridegroom fast, while the bridegroom is with them?

35. But the days will come, when the bridegroom shall be taken away from them: Then shall they fast in those days.

36. He also proposed them this comparison. No man putteth a piece of a new garment upon an old: Else the new teareth the old, and the piece of the new agreeth not with the old.

37. And no man putteth new wine into old casks; else the new wine will burst the casks, and be spilled, and the casks will perish.

38. But new wine must be put into new casks, and both are preserved.

39. And no man drinking old wine, would immediately have new: For he saith: The old is better.

## C H A P. VI.

*Jesus excuseth his Disciples, whom the Pharisees accused, for plucking the ears of corn on the sabbath day. He healeth a withered hand on the sabbath day. He chooseth twelve, whom he called Apostles. He preacheth to a great multitude in the fields, sheweth who are those, who are blessed, giveth the marks of the good and bad trees, and likens the bearers and fulfillers of his word to those, who build houses upon rocks: And on the contrary, those, who build houses upon earth without a foundation.*

\* Great or  
chief Sabbath.

1. **A**ND it came to pass on the second first \* sabbath, that as he went thro' the corn fields, his Disciples plucked the ears of corn, and did eat rubbing them in their hands.

2. Where-

1. The second first sabbath. There are two Opinions concerning the Sense of these Words: The first Opinion is, that by the Word first, is here meant great or chief: So that the Latin of the said Words may very well be rendered thus: The second great sabbath, or the second chief sabbath: And thus have some of the Fathers, and most of the best Expositors of the Scripture understood them, upon those Grounds. The Jews did use to call the Sabbath Day which fell upon the Feasts of the Passover, of Pentecost, of Tabernacles, and of some other principal Feasts, great sabbath days: And for as much as the Feast of the Passover was their first, or greatest Feast, they called the Sabbath, which fell upon it, *πρωτη σαββατη*, the first Sabbath, or the first great Sabbath, or chief Sabbath; for the Word *πρωτη*, or *primus*, signifies sometimes great or chief, as well as first. The Sabbath falling upon the Feast of Pentecost they called *δευτερη σαββατη*, the second first, or second great Sabbath. The Sabbath falling upon the Feast of Tabernacles, *tertια σαββατη*, the third first, or third great Sabbath: And thus they distinguished their great or chief Sabbath Days one from another. By which it appears, that the Evangelist here meant the Sabbath, which fell upon the Feast of Pentecost, it being the second first, or second great Sabbath.

The second Opinion, which is that of Scaliger, and of many Protestants, is, that by the Word second is here meant, the second Day after the Passover, and that by the first Sabbath is meant the next Sabbath immediately following the Feast of the Passover. For as Scaliger lib. 6. de Emendat. Temp. observes, the Jews reckoned all the Sabbath Days,

2. Whereupon some of the Pharisees said unto them: Why do ye that which is not lawful on the sabbath days?

3. Jesus answering them said: Have ye not then read that which David did, when he was an hungred, and they that were with him.

4. How he went into the house of God, took the shew bread, eat thereof, and gave to them that were with him, which is not lawful to eat, but for the Priests alone?

5. And he said unto them, that the son of man is Lord even of the Sabbath.

6. And it came to pass on another sabbath also, that he entred into the synagogue, and taught: And there was a man whose right hand was withered.

*Days, between the Passover and Pentecost from the second Day after the Feast of the Passover, and called the first Sabbath after the Feast of the Passover, the second first sabbath, that is, the first sabbath after the second Day from the Feast of the Passover: And the second Sabbath Day after the Passover; they called the second second sabbath; the third they called, the second third sabbath; and so on to Pentecost; as we now say, the first Sunday after Easter, the second Sunday after Easter, &c.*

*But in my Judgment, the first Opinion is more agreeable to Reason, and to the sequel of what is related by the Evangelist in the same Verse, viz. That the Disciples did pluck the Ears of Corn, and did eat thereof on that Sabbath Day: For it is certain, that the Feast of the Passover did always happen about the latter End of March, or but a few Days advanced in April; and that the first Sabbath after the said Feast, was by much too early to have Ears of Wheat ripe or fit to be eaten: So that what the Evangelist here calls the second first sabbath, cannot be the first Sabbath after the Feast of the Passover. Now the Season for ripe Ears of Corn, as also what St. John 19. 31. says, where he calls the Sabbath within the Octave of the Feast of the Passover a great Sabbath Day, agrees very well with the first Opinion, viz. that by the second first sabbath is meant the second great Sabbath, which always happen'd either upon the Feast of Pentecost, or within the Octave thereof; at which time the Harvest of the Jews was near Ripe, and they themselves were commanded by the Law of Moses to offer a Sheaf of Wheat as an Offering, before they had threshed, or made any other Use of their Corn: Consequently St. Luke meant by the second first sabbath, the great Sabbath which happened on the Feast, or in the Octave of Pentecost.*

7. And

7. And the Scribes and Pharisees observed, whether he would cure on the sabbath day, that they might find whereof to accule him.

8. But he knew their thoughts, and said to the man, who had the withered hand: Rise up and stand in the midst, and he arose and stood up.

9. Then said Jesus unto them: I ask you, is it lawful on the sabbath days to do good, or to do evil, to save a soul, or to destroy it?

10. And looking round about upon them all, he said unto the man; stretch out thy hand. And he stretched it out, and his hand was restored.

\* Sup. Whole.

11. And they were filled with madness, and discoursed among themselves what they should do to Jesus.

*The Gospel on  
St. Bartholo-  
mew's Day,  
Aug. 24.*

12. And it came to pass in those days, that he went out into a mountain to pray, and spent the night in divine prayer.

13. And when it was day he called his Disciples, and chose twelve among them (whom also he named Apostles.)

14. Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip, and Bartholomew;

15. Matthew, and Thomas, James the son of Alphaeus, and Simon, who is called the zealot.

16. And Judas the brother of James, and Judas Iscariot who was the traitor.

*The Gospel on  
St. Fabian and  
Sebastian's  
Day, Jan. 20.  
on St. Denis's  
Day, Oct. 9.  
on All-Saints  
Eve, and for  
many Martyrs.*

17. And he came down with them and stood in the plain together with a company of his Disciples, and a great multitude of the common people, from all Judea, and Jerusalem, and from the sea coast both of Tyre and Sidon.

18. Who came to hear him, and to be healed of their diseases. And such as were vexed with unclean spirits were healed.

19. And the whole multitude sought to touch him: For there went virtue out of him, and healed them all.

20. And he lifted up his eyes towards his Disciples, and said: Blessed be ye poor, for yours is the kingdom of heaven.

21. Blessed are ye, who hunger now, for ye shall be filled: Blessed are ye, who weep now: For ye shall laugh.

22. Blessed shall ye be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name, as evil, for the son of man's sake.



23. Rejoice ye in that day, and be ye glad: For behold, your reward is great in heaven: For in like manner did their fathers unto the Prophets.

24. But wo be to you that are rich, for ye have your consolation.

25. Wo be to you that are full, for ye shall hunger: Wo be to you that laugh now: for ye shall mourn and weep. \*

26. Wo be to you, when men shall speak well of you: For so did their fathers to the false Prophets. *\* Sup. Hereafter.*

27. But unto you, who hear me, I say: Love your enemies, do good to them, that hate you.

28. Bless them that curse you, and pray for them that calumniate you.

29. And unto him who striketh thee on one check, offer also the other, and him who taketh away thy cloak, forbid not to take thy coat also.

30. Give to every one that asketh of thee; and require not thy goods of him that taketh them away.

31. And as ye would that men should deal with you, do ye in like manner deal also with them.

32. But if ye love only them that love you, what thanks deserve ye? For sinners do love those that love them,

33. And if ye do good † to them, who do good to you, what thanks deserve ye? For sinners also do the same. *† Sup. Only.*

34. And if ye lend ¶ to them, of whom ye hope to receive; what thanks deserve ye? For sinners also lend to sinners, for to receive the like. *¶ Sup. Only*

35. Wherefore love ye your enemies, do good, and lend, hoping for no return. And your reward shall be great. And ye shall be the children of the most high. For he is kind to the ungrateful, and to the wicked.

36. Be ye therefore merciful, as your father is merciful. *The Gospel on the first Sunday after*

37. Judge not, and ye shall not be judged: Condemn not, and ye shall not be condemned: Forgive, and ye shall be forgiven. *Pentecost.*

38. Give, and it shall be given unto you: Good measure, and pressed down, and shaken together, and running over, shall men give into your bosom: For with the same measure that ye mete, it shall be measured to you again.

39. And he spake a parable unto them: Can the blind lead the blind? shall they not both fall in the ditch?

40. The Disciple is not above his master: But every Disciple will be perfect, if he be as his master.

41. Why dost thou see the mote in thy brother's eye; but perceivest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother: Brother, let me take the mote out of thine eye, thou, who seest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam, out of thine own eye: And then thou shalt see clearly to pull the mote out of thy brother's eye.

43. For the tree is not good, which produceth bad fruit; neither is the tree bad which produceth good fruit.

44. For every tree is known by its fruit: For of thorns men do not gather figs; nor of a bush, grapes.

45. A good man, out of the good treasure of his heart, bringeth forth good things: And an evil man, out of his evil treasure, bringeth forth evil: For out of the abundance of the heart the mouth speaketh.

46. But why call ye me, Lord, Lord, and do not the things which I say?

47. Whosoever cometh to me, and heareth my words, and doeth them: I will shew you to whom he is like.

48. He is like a man, who built a house, and digged deep, and laid the foundation upon a rock. And when the flood arose, the stream beat forcibly upon that house, but could not shake it, because it was founded upon a rock.

49. But he, who heareth, and doeth not, is like a man, who built his house upon the earth, without a foundation, against which the stream beat forcibly, and immediately it fell, and the ruin of that house was great.



## C H A P. VII.

*Christ admireth the Centurion's faith, and healeth his servant. He raiseth from death the widow's son at Naim, answereth John's messengers, and extolleth his merits; inveigheth against the Jews, and liketh them to children sitting in the market place, answereth Simon's murmuring concerning the sinful woman, and proposeth a parable to that effect.*

1. **N**OW when he had ended all his discourse in the audience of the common people, he entered into Capernaum.

2. And

2. And a certain Centurion's servant, who was dear to him, was sick and like to die.

3. And when he heard of Jesus, he sent unto him the Elders of the Jews, praying him to come and heal his servant.

4. And when they came to Jesus they prayed him earnestly, saying unto him: He deserves thou should'st do him this favour.

5. For he loveth our nation, and hath built us a synagogue.

6. Then Jesus went with them. And when he was not far from the house, the Centurion sent friends to him, saying: Lord trouble not thy self: For I am not worthy that thou should'st enter under my roof.

7. For which reason I did not think even my self worthy to come to thee: But say the word, and my servant shall be healed.

8. For I my self am a man under authority, having soldiers under me: And I say to one; go, and he goeth; and to another, come, and he cometh: And to my servant, do this, and he doeth it.

9. Which when Jesus had heard, he was in admiration; and turning to the multitudes which followed him, he said: Verily I say unto you, I have not found so great faith, no not in Israel.

10. And they that were sent, returning to the house, found the servant whole, that had been sick.

11. And it came to pass, that he went afterwards into a city called Naim: And his Disciples, and a great multitude went with him.

12. And as he drew near the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow, and a great multitude of the city with her.

13. When the Lord had seen her; being moved with compassion, he said unto her: Weep not.

14. And he drew near, and touched the bier, (and they that carried him stood still.) And he said: Young man, I say unto thee, arise.

15. And he that was dead sat up, and began to speak: And he gave him to his mother.

16. And they were all seized with fear, and glorified God, saying: A great Prophet is risen up among us, and God hath visited his people.

17. And this saying was spread abroad of him, over all Judea, and over all the country round about.

18. And the Disciples of John gave him an account of all these things.

19. Whereupon John called two of them, and sent them

*The Gospel on  
the fiftenth  
Sunday after  
Pentecost,  
and on Thurs-  
day in the  
fourth Week  
in Lent, and  
for St. Mo-  
nica Sr. Au-  
gustin's Mo-  
ther, May 4.*

them to Jesus, saying: Art thou he, who is to come, or must we wait for another?

20. When the men were come unto him, they said: John the Baptist sent us unto thee, saying: Art thou he, who is to come, or must we wait for another?

21. And in that same hour he cured many of their distempers, and wounds, and of evil spirits, and gave sight to many that were blind.

22. Then he answered, and said unto them: Go, and tell John what ye have heard, and seen: That the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the gospel is preached to the poor.

23. And blessed is he whosoever shall not be scandalized in me.

24. When the messengers of John were departed, he began to speak unto the multitudes concerning John: What went ye out into the desert to see? A reed shaken by the wind?

† Not in the  
Desert where  
John dwells.

25. But what went ye out to see? A man clothed in soft raiment? Alas, such as wear rich cloathing and live deliciously dwell in king's palaces. †

26. What then went ye out to see? A Prophet? Yes, I assure you, and more than a Prophet.

27. This is he, of whom it is written: Behold, I send my angel before thy face, who shall prepare thy way before thee.

28. For I say unto you: Among those who are born of women, none is a greater Prophet than John the Baptist: Yet he that is the least in the kingdom of God, is greater than he.

¶ Sup. The  
Conduſt of.

29. And all the people, who heard him, and the Publicans justified ¶ God, being baptized with the baptiſm of John.

30. But the Pharisees and the Lawyers despised God's design upon themselves, being not baptized by John.

31. And the Lord said: To whom then shall I compare the men of this generation? And to whom are they like?

32. They are like unto children sitting in the market place, discounting together, and saying: We have piped for you, and ye have not danced: We have mourned, and ye have not wept.

33. For John the Baptist came, neither eating bread, nor drinking wine, and ye say: He hath a devil.

34. The son of man came eating, and drinking, and ye say: Behold a gluttonous man, and a drinker of wine; a friend of Publicans and Sinners.

35. And wisdom is justified by all her children. \* \* *See the Annotations upon the 11 of St. Matthew verse 19.*
36. And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down at the table. *The Gospel on St. Mary Magdalen's Day, July 22. and on Thursday in Passion Week, and on Ember Friday in September.*
37. And behold a woman, which was in the city, a Sinner, when she understood that he sat down at table in the Pharisee's house, brought an alabaſter box of ointment.
38. And ſtanding behind at his feet, ſhe began to waſh his feet with her tears, and wipe them with the hair of her head, and kiſſed, and anointed them with the ointment.
39. When the Pharisee, who had bidden him, ſaw it, he ſaid within himſelf: If this man were a Prophet, he would certainly know, who, and what ſort of woman this is that toucheth him, for ſhe is a Sinner.
40. And Jeſus answered, and ſaid unto him: Simon I have ſomething to ſay unto thee. And he ſaid, Maſter, ſay on.
41. There was a certain creditor, who had two debtors: The one ought five hundred pence, and the other fifty.
42. And for as much as they had not wherewithal to pay, he forgave them both. Which of them therefore loveth him moſt?
43. Simon answered, and ſaid: I ſuppoſe, he to whom he forgave moſt. And he ſaid unto him: Thou haſt rightly judged.
44. And turning to the woman, he ſaid unto Simon: Seeſt thou this woman? I entered into thine houſe, thou gaveſt me no water for my feet: But ſhe hath watered my feet with her tears, and wiped them with the hair of her head.
45. Thou gaveſt me no kiſs: But this woman hath not ceaſed, ſince ſhe came in, to kiſs my feet.
46. Thou didſt not anoint my head with oil: But ſhe hath anointed my feet with ointment.
47. Wherefore I ſay unto thee, many ſins are forgiven her, becauſe ſhe loved much: But he, to whom leſs is forgiven, loveth leſs.
48. Then ſaid he unto her: Thy ſins are forgiven thee.
49. And they, who ſat at table with him, began to ſay within themſelves: Who is this that forgiveth ſins alſo?
50. And he ſaid unto the woman; Thy faith hath ſaved thee; go in peace.

C H A P. VIII.

*Mary Magdalene and other women minister unto Christ of their substance. He proposeth the parable of the sower. He sheweth who are his mother and his brethren, stilleth the wind, delivereth a man from a Legion of devils, bealeth a woman of an issue of blood, and raiseth to life the daughter of Jairus.*

*The Gospel on  
Sexagesima  
Sunday.*

1. **A**ND it came to pass afterwards, that he went from city to city, and from town to town, preaching and publishing the gospel of the kingdom of God: And the twelve were with him.

2. And some women, who were cured of evil spirits and diseases: Mary, who is called Magdalene, out of whom went seven devils.

3. And Joanna the wife of Chusa Herod's steward, and Susanna, and many others, who ministered unto him of their substance.

4. And when a great multitude met together, and hastened to come to him from the cities, he spake by a parable.

5. A sower went out to sow his seed: And as he sowed, some fell by the way side, and it was trodden under foot, and the birds of the air devoured it.

6. And some fell upon a rock: And being sprung up, it withered away, because it had no moisture.

7. And some fell among thorns, and the thorns springing up with the seed, choked it.

8. And some fell on good ground, and being sprung up, it produced an hundred fold. When he had said these things, he cried out: He that hath ears to hear, let him hear.

9. Whereupon his Disciples asked him, what this parable meant.

10. He said unto them: Unto you it is given to know the mystery of the kingdom of God: But to others in parables. \* That seeing, they might not see, and hearing, they might not understand.

11. Now the parable is this: The seed is the word of God.

12. Those by the way side are they, who hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13. They, on the rock, are such as hear the word, and receive it with joy: But having no root, they believe for a while, and in time of temptation fall away.

14. That

\* i. e. *The Kingdom of Heaven is proposed in Parables to others.*

14. That which fell among thorns denoted those who have heard, and, as they go on, are choked with the cares, and riches, and pleasures of this life, and bring no fruit.

15. But that which fell into good ground denoteth those, who, having heard the word with a good and excellent heart, do keep it, and bring forth fruit with patience.

16. No man, when he lighteth a candle, covereth it with a vessel, or putteth it under a bed; but he setteth it on a candlestick, that such as go in may see the light.

17. For there is nothing kept secret, which shall not be discovered; nor hid, which shall not be known, and appear openly.

18. Beware then how ye hear: For to him that hath shall be given, and from him that hath not shall be taken away, even that which he seemeth to have.

19. Then came to him his mother, and his brethren, but could not come at him for the croud.

20. And it was told to him: Thy mother and thy brethren stand without, and would see thee.

21. He answered, and said unto them: My mother and my brethren are they, who hear the word of God, and practise it.

22. And it came to pass on a certain day, that he went aboard a little ship, with his Disciples, and said unto them: Let us pass over to the other side of the Lake, and they launched out.

23. And as they sailed, he fell asleep, and there came down a great storm of wind upon the Lake, and they were filled with water, and were in danger.

24. And they came to him, and awaked him, saying: Master, we perish: Whereupon he arose, and rebuked the wind, and the raging of the water, and it ceased, and there was a calm.

25. And he said unto them: Where is your faith? And they being in a fright, wondered, saying one to another: Who, think you, is this; for he commandeth both the wind and the sea, and they obey.

26. And they sailed to the country of the Gerasenes, which is over against Galilee.

27. And when he was come ashore, there met him a certain man, who was possessed by the devil a long time, and wore no cloaths, nor dwelt in a house, but in tombs.

28. This man, so soon as he saw Jesus, fell down before him: and crying out with a loud voice, said: What have I to do with thee Jesus son of God most high? I beseech thee torment me not.

29. For he had commanded the unclean spirit to go out of the man. For he had seized him many times, and he was bound with chains, and was driven by the devil into the desert.

30. And Jesus asked him, saying: What is thy name? And he said: Legion, because many devils entered into him.

31. And they prayed him, that he would not command them to go into the abyſs. \*  
\* Into Hell.

32. Now there was in that place, a herd of many swine feeding on the mountain: And they besought him, that he would permit them to enter into them, and he suffered them.

33. The devils therefore went out of the man, and entered into the swine, and the herd ran violently down a steep place into the Lake, and was stifled.

34. When they that fed them saw what was done, they fled, and told it in the city, and in the towns.

35. And they went out to see what was done, and came to Jesus: And they found the man, out of whom the devils were gone, sitting at the feet of Jesus, clothed, and perfect in his senses, and they were afraid.

36. They also, who had seen it, told them, how he had been cured of the legion.

37. Then all the people of the country of the Gerasenes, prayed him to depart from them: For they were seized with great fear; whereupon he went aboard the ship and returned.

38. Now the man, out of whom the devils were gone, prayed him, that he might be with him: But Jesus sent him away, saying:

39. Return to thine own house, and declare how great things God hath done unto thee: And he went over all the city, publishing how great things Jesus had done unto him.

40. And it came to pass, that when Jesus was returned, the multitude received him with joy: And they all waited for him.

41. And behold there came a man, whose name was Jairus, and he was the ruler of the synagogue, and he fell down at Jesus his feet, praying him to go into his house.

42. For he had an only daughter almost twelve years of age, and she was dying; and it happened that as he went, he was thronged by the people.

43. And a certain woman having an issue of blood twelve years, which had spent all her substance upon physicians, nor could be cured by any.



44. Came behind and touched the hem of his garment, and immediately her issue of blood stanch'd.

45. And Jesus said: Who is it that touch'd me? And when all denied, Peter, and they that were with him, said: Master, the multitude throng, and press thee, and thou sayest: Who touch'd me?

46. And Jesus said: Some body hath touch'd me. For I know that virtue is gone out of me.

47. And the woman seeing that she was not hid, came trembling, and fell down at his feet, and declared before all the people, for what cause she had touch'd him, and how she was immediately healed.

48. And he said unto her: Daughter thy faith hath made thee whole, go in peace.

49. As he was yet speaking, there came one to the ruler of the synagogue, saying unto him: Thy daughter is dead, trouble him not.

50. But when Jesus heard this word; he answered the father of the girl: Fear not, believe only, and she shall be well.

51. And when he came to the house, he suffered none to go in with him, but Peter, and James, and John, and the father, and the mother of the girl.

52. And all wept, and bewailed her: But he said: Weep not, the girl is not dead, but a sleep.

53. And they laugh'd at him, knowing that she was dead.

54. But he took her by the hand, and cried out, saying: Young woman arise.

55. And her soul came again, and she forthwith arose: And he commanded to give her meat.

56. And her parents were astonish'd: But he charg'd them to tell no man, what was done.



## C H A P. IX.

*Christ sendeth his Apostles to preach and to work miracles. Herod desireth to see Christ. Jesus feedeth five thousand men with five loaves and two fishes. Peter confesseth that Christ is the son of God. Moses and Elias appear unto Christ upon his transfiguration. The sons of Zebbedee would have the Samaritans consumed by fire from heaven. Christ refuseth to take one that would follow him. He calleth another, whom he would not suffer to go and bury his father.*

1. **A**ND having called the twelve Apostles together; he gave them power and authority over all devils, and power to cure diseases.

*The Gospel on Thursday in Whitsun Week.*

2. And

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. And he said unto them: Ye shall carry nothing for your journey, neither staff, nor scrip, nor bread, nor money, neither have two coats a piece.

4. And into whatsoever house ye shall enter, there abide, and thence depart not.

5. And whosoever shall not receive you, as ye go out of the city, shake off the very dust of your feet for a testimony against them.

6. Having then set out, they went from town to town, preaching the gospel, and healing every where.

7. Now Herod the tetrarch heard of all these things which were done by him, and was in a doubt, because it was said by some:

8. That John was risen from the dead: By others: That Elias appeared; and by others, that one of the old Prophets was risen again.

9. And Herod said: I have beheaded John: But who is this, of whom I hear such things? And he desired to see him.

10. When the Apostles came back, they related unto him, all they had done. And he took them, and retired into a desert place, which belongeth to Bethsaida.

11. Which when the multitudes understood, they followed him; and he received them, and spoke to them of the kingdom of God, and healed those, who stood in need thereof.

12. And the day began to decline, and the twelve came and said unto him: Dismiss the multitude, that they may go into the towns and villages round about, and lodge, and get victuals, for we are here in a desert place.

13. But Jesus said unto them: Give ye them to eat: And they said: We have no more than five loaves, and two fishes, unless we should go, and buy food for all this multitude.

14. Now there were about five thousand men: And he said unto his Disciples: Make them sit down, by fifty in each company.

15. And they did so, and made them all sit down.

16. And having taken the five loaves, and the two fishes, he looked up to heaven, and blessed them, and brake, and distributed them to his Disciples, to set before the multitude.

17. And they did all eat, and were filled. And there were taken up of the fragments which remained to them, twelve baskets.

18. And it came to pass as he was alone praying, his Disciples were with him: And he asked them, saying: Whom do the people say that I am?

19. They answered and said: Some say, John the Baptist; others, Elias; and others, that one of the old Prophets is risen.

20. He said unto them: But whom do ye say, I am? Simon Peter answered, and said: The Christ of God. *\*The anointed of God.*

21. Then he strictly charged, and commanded them, that they should not tell this to any body.

22. Saying: The son of man must suffer many things, and be rejected by the Elders, by the Chief Priests, and by the Scribes, be put to death, and rise again the third day.

23. And he said unto them all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For he that would save his life, shall lose it; and he that will lose his life for my sake, shall save it.

25. For what doth it avail a man, if he gain the whole world, at the expence and loss of himself?

26. For he that will be ashamed of me, and of my words: Of him shall the son of man be ashamed, when he shall come in his glory, and in the glory of his father, and of the holy angels.

27. But I tell you truly: There are some standing here, who shall not taste of death, till they see the kingdom of God.

28. And it came to pass about eight days after these sayings, he took Peter, and James, and John, and went up into a mountain to pray.

29. And as he prayed, the shape of his countenance was altered, and his raiment became white and glittering.

30. And behold there talked with him two men, Moses, and Elias.

31. Who appeared in glory, and spoke of his decease, which he was to accomplish in Jerusalem.

32. Now Peter, and they, who were with him, were heavy with sleep. And when they awaked, they saw his glory, and the two men, who stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus: Master, it is good for us to be here: Let us make three tabernacles, one for thee; one for Moses, and one for Elias: Not knowing what he said.

34. While he spake these words, there came a cloud,

cloud, and covered them: And they were afraid, as they entred into the cloud.

35. And there came a voice from the cloud, saying: This is my beloved son, give ear to him:

36. And while the voice was uttered, Jesus was found alone. And they held their peace, and told no body in those days any of those things which they had seen.

37. And it came to pass, that on the day following, as they came down from the mountain, a great multitude met him.

38. And behold a man among the croud cried out, saying: Master, I beseech thee, look upon my son, for he is my only child.

39. And lo a spirit seizeth him, and he suddenly crieth out, and it dasheth him against the ground, and shaketh him, so as to fume at the mouth, and when he hath torn him, he hardly departs from him.

40. And I prayed thy Disciples to cast him out, but they could not.

41. And Jesus answered, and said: O faithless, and perverse generation, how long shall I be with you, and suffer you? Bring hither thy son.

42. And as he was coming, the devil dashed him against the ground, and shook him.

43. And Jesus rebuked the unclean spirit, healed the boy, and delivered him again to his father.

44. And they were all astonished at the mighty power of God, and while every one wondered at all the things, which he did: He said unto his Disciples: Lay up these words in your hearts. For the son of man shall be delivered into the hands of men.

45. But they understood not this saying, and it was so far hidden from them, that they did not perceive it, and were even afraid to ask him concerning it.

46. Then came a thought into their minds, which of them should be the greatest.

47. But Jesus perceiving, the thoughts of their hearts, took a child, and set him by him.

48. And said unto them: Whosoever shall receive this child in my name, receiveth me: And whosoever shall receive me, receiveth him, who sent me. For he that is the least \* among you all, the same is the greatest.

\* i. e. He that is likest to a little Child in Simplicity and Innocence shall be the greatest.

49. And John answered, and said: Master, we saw one casting out devils in thy name, and we forbid him, because he doth not follow you with us.

50. And Jesus said unto him: Forbid him not, for he that is not against us, is for us.

51. And it came to pass; when the days, in which he was to be taken out of the world, drew near, he stedfastly set his face to go to Jerusalem.

52. And sent messengers before his face, and they went, and entered into a city of the Samaritans to make ready for him.

53. And they did not receive him: Because he seemed to go to Jerusalem.

54. And when his Disciples, James and John, saw this, they said: Lord, wilt thou, that we command fire to come down from heaven, and consume them?

55. But he turned, and reproveth them, saying: Ye know not of what spirit ye are.

56. The son of man is not come to destroy, but to save souls. And they went into another town.

57. And it came to pass, that as they walked on in the way, a certain man said unto him: I will follow thee whithersoever thou goest.

58. Jesus said unto him: Foxes have kennels, and birds of the air have nests; but the son of man hath not where to lay his head.

59. And he said unto another: Follow me, But, said he; Lord, suffer me first to go, and bury my father.

60. Jesus said unto him: Let the dead bury their dead; but go thou, and preach the kingdom of God.

61. And another said: Lord, I will follow thee, but suffer me first to dispose of the things which are in my house.

62. Jesus said unto him: No man, who putteth his hand to the plough, and looketh back, is fit for the kingdom of God.



## CHAP. X.

*Jesus chooseth seventy two Disciples, whom he sendeth to preach the Gospel, and giveth them rules by which they were to walk. He threateneth the cities, in which he had wrought many miracles, for their obstinacy in infidelity, answereth the Lawyer by a parable, concerning his neighbour, pronounceth in favour of Mary, and declareth that she had chosen the better part.*

1. **A**fter these things, the Lord appointed other seventy two also, and sent them two and two before his face, into every city, and place whither he himself was to come.

*The Gospel on St. Mark's Day, April 25. and on St. Luke's Octo-*

2. And Oct 13.

2. And he said unto them; The harvest is indeed great, but the workmen are few, pray ye therefore the Lord of the harvest to send workmen into his harvest.

3. Go your way. Behold, I send you as lambs among wolves.

4. Do not carry a purse, nor a scrip, nor shoes, and salute no body by the way.

5. Into whatsoever house ye enter, first say: Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon him: If not, it shall return to you.

7. Stay ye then in the same house, eating and drinking such things as they have: For the labourer is worthy of his hire, remove not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you.

9. Heal the sick that are therein, and say unto them: The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, as ye go out into the streets thereof, say.

11. Even the very dust of your city, which stuck to us, we do wipe off against you: However know this, that the kingdom of God is nigh.

12. I say unto you, that it shall be more tolerable for Sodom in that day, \* than for that city.

\* The Day of Judgment.

13. Wo be unto thee Corozain, Wo be unto thee Bethsaida: For if the miracles, which have been done in thee, had been done in Tyre † and Sidon, they would have long since sat down, and have done penance in sackcloth and ashes.

† Tyre and Sidon were two Pagan Cities.

14. Wherefore it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

15. And thou Capharnaum which art exalted up to heaven, shall be cast down to hell.

16. He, who hearerh you, hearerh me, and he, who despiseth you, despiseth me. But he, who despiseth me, despiseth him who sent me.

17. And the seventy two returned with joy, saying: Lord, even the devils are subject unto us in thy name.

18. And he said unto them; I beheld Satan like lightning fall from heaven.

19. Behold I have given unto you power to tread on serpents, and scorpions, and over all the power of the enemy, and nothing shall hurt you.

20. Notwithstanding, in this rejoice not, that spirits are subject unto you, but rather rejoice, that your names are written in heaven.

21. In that hour he rejoiced in the holy ghost, and said: I confess unto thee, O father, \* Lord of heaven \* *i. e. I give thee the glory, O Father.* and earth, that thou hast hid these things from the wise, and prudent, and hast revealed them to little ones. Yes father, for so it has pleased thee.

22. All things are delivered to me by my father; and no man knoweth who the son is, but the father; nor, who the father is, but the son, and he to whom the son will reveal him.

23. And turning to his Disciples, he said: Blessed are the eyes, that see the things which ye see. *The Gospel on the twelfth Sunday after Pentecost.*

24. For I tell you, that many Prophets, and Kings have desired to see the things which you see, and have not seen them; and to hear the things which ye hear, and have not heard them.

25. Then stood up a certain Lawyer tempting him, and saying: Master, what must I do to possess eternal Life?

26. He said unto him: What is written in the law? How readest thou?

27. He answered and said: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self.

28. Jesus said unto him: Thou hast answered right: Do this and thou shalt live.

29. But the man being willing to justify himself, said unto Jesus: And who is my neighbour.

30. Jesus replied, and said: A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him, and having wounded him, went away leaving him half dead.

31. And it happened that a certain Priest went down the same way: And when he saw him he passed by.

32. In like manner also a Levite, when he was nigh the place, and saw him, passed by.

33. But a certain Samaritan, as he travelled, came nigh unto him, and when he saw him, he was moved with compassion.

34. And came to him, and bound up his wounds: pouring in oil, and wine, and setting him upon his beast, brought him to an inn, and took care of him.

35. And the next day, he took out two pence, gave them to the host, and said: Take care of him, and whatsoever thou shalt lay out over and above, I shall pay thee, when I return.

36. Which of these three, in thy opinion, was neighbour unto him, who fell among the thieves.

37. The man said, he who had mercy upon him:  
And Jesus said unto him; Go, and do thou likewise.

38. And it came to pass, as they went along, that  
he entered into a certain town, and a woman named  
Martha received him into her house.

39. And this woman had a sister called Mary, who  
sat at the Lord's feet and heard his word.

40. But Martha was busy about much serving: She  
therefore stood still: And said: Lord dost thou not  
consider that my sister hath left me to serve alone?  
Speak to her, then that she may help me.

41. And the Lord answered, and said unto her.  
Martha, Martha, thou art careful, and troubled about  
many things.

\* i. e. Con-  
templation and  
Meditation  
upon the Word  
of God.

42. Yet there is but one necessary. Mary hath cho-  
sen the best part, \* which shall not be taken away  
from her.

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## CHAP. XI.

*Christ teacheth his Disciples to pray, and sheweth them the  
efficacy of perseverance in prayer. He refuteth the ca-  
lumnies of those, who said that he cast out devils by the  
power of Beelzebub, declareth who are to be counted  
blessed; preacheth to the people, and reproveth the out-  
ward appearance of holiness in the Pharisees, Scribes,  
and Lawyers.*

1. **A**ND it came to pass, that as he was a praying  
in a certain place, when he had done, one of  
his Disciples said unto him: Lord, teach us to pray,  
as John also taught his Disciples.

*The Gospel on  
St. Mark's  
Day, and the  
Rogation  
Days.*

2. And he said unto them: When ye pray, say:  
Our father, sanctified be thy name. Thy kingdom  
come.

3. Give us this day our daily bread.

4. And forgive us our sins. For we also forgive  
every one that is indebted to us. And lead us not  
into temptation.

5. Again, he said unto them: Which of you shall  
have a friend, and shall go unto him at midnight,  
and say unto him: Friend, lend me three loaves.

6. For a friend of mine is come out of his way to  
me, and I have not wherewithal to set before him.

7. And he from within, should answer, and say:  
Trouble me not, the door is now shut, and my chil-  
dren are with me in bed, I cannot rise and give thee.

8. And



8. And if ye shall persevere knocking: I say unto you, the' he would not rise and give him, because he is his friend, yet because of his importunity he will rise, and give him as many as he wanteth.

9. So I say unto you: Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you.

*The Gospel in  
a Votive  
Mass for Re-  
mission of Sins:*

10. For every one who asketh, receiveth; and he who seeketh, findeth; and to him who knocketh, it shall be opened.

11. But which of you, that is a father, will give his son a stone, when he asketh bread? Or a serpent, when he asketh a fish.

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then being evil, know how to give good gifts to your children: How much more will your father from heaven give the good spirit to them that ask him?

*The Gospel on  
the third Sun-  
day in Lent:  
\* i. e. The De-  
vil made the  
Man dumb:*

14. And he was casting out a devil, which was dumb: \* And when he had cast out the devil, the dumb spoke, and the multitude wondred.

15. But some of them said. He casteth out devils by Beelzebub the prince of the devils.

16. And others tempting him, sought of him a sign from heaven.

17. But he knowing their thoughts, said unto them: Every kingdom divided against it self, shall be destroyed, and one house shall fall upon another.

18. Now if Satan also be divided against himself, how shall his kingdom stand? For ye say, that by Beelzebub I cast out devils.

19. And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your judges.

20. But if I with the finger of † God cast out devils: Surely the kingdom of God is come unto you.

*† Power of  
God:*

21. When a strong man armed guardeth his house, his goods are safe.

22. But if one stronger than he shall come upon him, and overcome him, he will take away all his arms, in which he trusted, and divide his spoils.

23. He that is not with me, is against me: And he that gathereth not with me, scattereth.

24. When the unclean spirit is gone out of a man, he walketh thro' dry places, seeking rest: And finding none, he saith: I will return to my house, from whence I went out.

25. And when he cometh, he findeth it swept, and furnished.

26. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first.

*The Gospel on the Feast of St. Mary ad nives, Aug. 5. and on the Eve of the Assumption, Aug. 14. and in a Votive Mass of our Lady between Candlemas and Easter, and between Pentecost and Advent.*

27. And it came to pass, that as he said these words, a certain woman lifting up her voice amidst the croud, said unto him: Blessed is the womb that bare thee, and the breasts that gave thee suck.

28. But he said: Yea, rather blessed are they, who hear the word of God, and keep it.

29. And when the people came thick together, he began to say: This is a wicked generation, it seeketh a sign, and there shall no sign be given to it, but the sign of Jonas the Prophet.

30. For as Jonas was a sign to the Ninivites, so shall also the son of man be to this generation.

31. The queen of the South shall rise in judgment against the men of this generation, and shall condemn them: Because she came from the bounds of the earth to hear the wisdom of Salomon: And behold a greater than Salomon is here.

32. The men of Nineve shall rise in judgment against this generation, and shall condemn it: Because they did penance at the preaching of Jonas, and behold a greater than Jonas is here.

33. No man lighteth a candle, and putteth it in a hidden place, or under a bushel, but upon a candlestick, that they who go in, may see the light.

34. Thine eye is the light of thy body. If thine eye be simple, thy whole body will be lightsome, but if it be evil, thy body also will be dark.

35. Take heed therefore that the light which is in thee, be not darkness.

36. If then thy body be all light, having no part dark, it shall be enlightened all over, and as a bright lamp shall give thee light.

*The Gospel on St. Martin's Day, Nov. 1. and for some other Consecrations Bishops.*

37. And as he was speaking, a certain Pharisee prayed him to dine with him, and he went in, and sat down to eat.

38. And the Pharisee began to think, and to say within himself: Why did he not wash before dinner?

39. Whereupon the Lord said unto him: Now ye Pharisees make clean the outside of the cup, and of the dish, but your inside is full of rapine and wickedness.

40. Ye fools, did not he who made the outside, make the inside too?

41. However give alms of what ye have, and behold all things shall be clean unto you.

42. But wo be to you Pharisees: For ye tithe mint and rue, and all manner of herbs, and ye pass over judgment, and the love of God: These ought ye to have done, and not to leave the other undone.

43. Wo be to you Pharisees: For ye love the first seats in the synagogues, and greetings in the market place.

44. Wo be to you: For ye are all as sepulchres which appear not, and which the men who walk thereon, know not.

45. Then answered one of the Lawyers, and said unto him: Master, in saying these things, thou reproachest us also.

*The Gospel for many Martyrs.*

46. And he said: Wo be to you also ye Lawyers, for ye load men with burdens, which they cannot bear, and ye your selves touch them not with one of your fingers.

47. Wo be to you, who build the tombs of the Prophets, and your fathers killed them.

48. Truly ye bear witness, that ye consent to the deeds of your fathers. For they indeed killed them, and ye build their tombs. \*

49. Therefore also the wisdom of God said: I will send them Prophets and Apostles, and they shall slay and persecute some of them.

50. That the blood of all the Prophets, which was shed since the foundation of the world, may be required of this generation.

51. From the blood of Abel, to the blood of Zacharias, who perished between the altar and the temple. Yes, I say unto you, it shall be required of this generation.

52. Wo be to you Lawyers: For ye took away the key of knowledge, ye entered not in your selves, and such as were entering, ye hindered.

53. When he had said these things to them, the Pharisees, and the Lawyers began to insist vehemently, † and to stop his mouth with many questions.

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

\* Ye seem to condemn your Fathers, in erecting Monuments in remembrance of the Prophets whom your Fathers slew, and yet ye persecute like your Fathers the Preachers of the Truth.

† Sup. Upon their Justification.

## C H A P. XII.

*Christ exhorteth his Disciples to beware of hypocrisy, sheweth who is to be feared indeed, declareth the heinousness of the sin against the holy ghost, fortifieth his Apostles against persecutions, and refuseth to meddle in the divisions of the inheritance of the contending brethren. He cautioneth his Disciples against covetousness by the parable of the rich man, and forbiddeth them to be sollicitous about food or raiment, sheweth who is the faithful steward, declareth that he came to kindle a fire on earth, and adviseth every one to free himself from his adversary.*

*The Gospel on  
St. John and  
Paul's Day,  
June 26. and  
for many other  
Martyrs.*

1. **A**ND when great multitudes stood about him, so that they trode one upon another, he began to say to his Disciples: Beware of the leaven of the Pharisees, which is hypocrisy.
2. For there is nothing covered, which shall not be discovered; nor hid, which shall not be known.
3. For what ye have spoken in the dark, shall be published in the light; and that which ye have whispered in chambers, shall be proclaimed on the house tops.
4. But I say unto you, my friends; be not terrified by those, who kill the body, and after this have no more that they can do.
5. But I will shew you whom ye should fear: Fear him, who after killing hath power to cast into hell: Yes, I say unto you, fear him.
6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God.
7. Nay the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows.
8. And I say unto you, that whosoever confesseth me before men, the son of man will confess him before the angels of God.
9. But he who denieth me before men, shall be denied before the angels of God.
10. And whosoever speaketh a word against the son of man, it shall be forgiven him: But unto him who blasphemeth against the holy ghost, it shall not be forgiven.
11. And when they shall bring you into the synagogues, and before magistrates and powers, \* be not concerned how, or what ye answer, or what ye shall say.
12. For the holy ghost shall teach you in the same hour what ye ought to say.

*\* i. e. Before  
men of Power  
and Authority.*

13. Then a certain man of the multitude said unto him: Master, speak to my brother that he divide with me the inheritance, which fell to us.

14. And he said unto him: Man, who hath appointed me a judge, or a divider over you?

15. Again he said unto them: Take heed, and beware of all covetousness: For the life of man doth not consist in the abundance of the things which he possesseth.

16. Then he spake a parable to them, saying: The land of a certain rich man produced a plentiful crop.

17. And he thought within himself, saying: What shall I do? For I have not room enough in which I may lay up my fruits.

18. This I will do, said he, I will pull down my barns, and build larger: And there will I lay up all increase, and all my goods.

19. And I will say to my soul: Soul, thou hast much goods laid up for many years: Take thy rest, eat, drink, make good cheer.

20. But God said unto him: Thou fool, this very night thy soul shall be required of thee: \* Whole \* *i. e. Thou then shall those things be, which thou hast provided? shalt die this Night,*

21. Thus it happens to him, who layerth up treasure for himself, and is not rich-towards God.

22. And he said unto his Disciples: Therefore I say unto you: Be not concerned for your life, as to what ye shall eat, nor for your body, as to what ye shall put on.

23. Life is more valuable than food, and the body than raiment.

24. Consider the ravens, for they neither sow nor reap, neither have they storehouse, nor barn, yet God feedeth them. How much are ye more valuable than they?

25. But which of you with all his care can add to his stature one cubit?

26. If then ye be not able to do even the least thing, why are ye careful about the rest?

27. Consider the lilies, how they grow? they toil not, neither do they spin: And yet, I say unto you, that Salomon in all his glory was not clad like one of these.

28. Now if God so cloath the grass, which is to day in the field, and to morrow is cast into the oven: How much more will he cloath you, O men of little faith?

29. Do not ye then seek, what ye shall eat, or what ye shall drink, neither be ye high minded.

30. For the nations of the world do seek after all these things, and your father knoweth that you have need of them.

31. But seek ye first the kingdom of God, and his justice: And all these things shall be added unto you.

\* *The Kingdom of Heaven.*

*a The Gospel for*

*St. Francis de*

*Paula, April,*

*2. St. Paulinus,*

*June 22.*

*St. Nicholas*

*Tolentinus,*

*Sept. 10. and*

*for some other*

*Confessors not*

*Bishops.*

*b The Gospel*

*on St. Silvester's*

*Day,*

*Dec. 31. St.*

*Antony's Jan.*

*17. St. Antony*

*of Padua's,*

*June 13. St.*

*Dominick's,*

*Aug. 4. and*

*for some other*

*Confessors not*

*Bishops.*

a 32. Fear not, little flock, for it hath pleased your father to give you the kingdom. \*

33. Sell what ye possess, and give alms: Make unto yourselves bags, which wax not old, lay up an inexhaustible treasure in the heavens, where no thief approacheth, nor moth corrupteth.

34. For where your treasure is, there will your heart be also.

b 35. Let your loins be girded, and lamps burning in your hands.

36. And ye yourselves like unto men, who wait for their Lord, when he returneth from the wedding, that when he cometh and knocketh, they may immediately open unto him.

37. Blessed are those servants, whom the Lord, when he cometh, shall find watching: Verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall go about, and serve them.

38. And if he shall come in the second, or in the third watch, and find them so, blessed are those servants.

39. And this know, that if the good man of the house had known what hour the thief would come, he would surely watch, and would not suffer his house to be broke open.

40. Be ye also ready: For the son of man cometh at an hour when ye think not.

41. Then Peter said unto him: Lord, dost thou address this parable to us, or speakest thou it to all the people?

42. And the Lord said: Who thinkest thou, is a faithful and wise steward, whom the Lord may appoint over his family, that he may give them in season their measure of wheat?

43. Blessed is that servant whom his Lord, when he cometh, shall find so doing.

44. Of a truth I say unto you; that he will appoint him over all he possesseth.

45. But if that servant say in his heart: My Lord delayeth his coming, and shall begin to beat the men servants, and the maid servants, to eat, and drink, and to be drunk.

46. The Lord of that servant shall come in a day, which he doth not expect, and at an hour, which he knoweth

knoweth not, and shall separate \* him, and appoint him his portion, with the faithless. †

47. And that servant who knew the will of his Lord, and did not prepare himself, nor do according to his will, shall be beaten with many stripes.

48. But he, who knew not, his Lord's will, and did things worthy of stripes, shall be beaten with few.

49. I am come to cast fire on the earth, and what will I, but that it should be kindled?

50. I am to be baptized with a baptism, ‖ and how am I streightened till it is finished?

51. Do ye think I came to give peace on earth, no, I tell you, but separation.

52. For henceforth there shall be five in one house divided, three \* against two, and two against three.

53. The father shall be divided against the son, and the son against his father; the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law.

54. And he said also to the people: When ye see a cloud rise from the west, ye say immediately a shower cometh: And so it happens.

55. And when ye see the fourth wind blow, ye say: There will be heat, and it cometh to pass.

56. Ye hypocrites, ye can discern the appearances of the heavens and of the earth; and how comes it, that ye do not discern this time. †

57. Yea and why do ye not judge, even by your selves, what is just?

58. When thou goest with thine adversary to the magistrate, use thy endeavours in the way to be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the bailiff, and the bailiff cast thee into prison.

59. I tell thee, thou shalt not depart thence till thou pay even the least mite.

\* i. e. Exclude him from his Family.

† i. e. His Lot or Portion shall be the same as that of the faithless Servant.

‖ Of Blood and Sufferings.

\* i. e. Three shall receive the Christian Faith, and two shall be divided from them by their incredulity.

† i. e. The time of the coming of the Messiah so plainly pointed at by your own Prophets.

‖ This allusion to Judges and Bailiffs was brought by Christ to shew us how God will deal with us, if we be not speedily reconciled to him.



C H A P. XIII.

*Christ taketh occasion by the disaster of the Galileans and others to preach the necessity of doing penance. He reproacheth the ruler of the synagogue, who was angry because Christ did heal a woman on the sabbath day; He compareth the kingdom of heaven to a grain of mustard seed, and to leaven; declareth how straight the gate is that leadeth to life, calleth Herod a fox, and foresheweth that Jerusalem shall be forsaken by reason of its cruelty.*

*The Gospel on the Ember Saturday in September.  
\* i. e. Slew them as they offered their sacrifices.*

*† Sup. To the divine Justice.*

1. **T** Here were present at that very time some, who told him of the Galileans, whose blood Pilate had mingled † with their sacrifices.

2. And he answered, and said unto them; Think ye that these Galileans were Sinners above all the Galileans, because they suffered such things?

3. I tell you, no: But except ye do penance, ye shall all likewise perish.

4. In like manner, those eighteen upon whom the tower of Siloe fell, and slew them, think ye that they were debtors, † above all the inhabitants of Jerusalem?

5. I tell you, no: But except ye do penance, ye shall all likewise perish.

6. And he spake this parable: A certain man had a fig-tree planted in his vineyard, and he came to look for fruit thereon, and found none.

7. Then said he to the tiller of his vineyard: Behold, these three years, I come to look for fruit on this fig-tree, and find none: Cut it down therefore, to what purpose doth it take up ground?

8. And he answered, and said unto him: Lord, let it alone this year also, till I dig about it, and dung it.

9. And if it bear fruit, good and well, if not, thou shalt afterward cut it down.

10. And he was teaching in their synagogue on the sabbath days.

*¶ i. e. A Spirit which kept her infirm for eighteen Years.*  
11. And behold there was a woman, who had a spirit of infirmity eighteen years, and was so bent down, that she could by no means look up.

12. When Jesus saw her, he called her to him, and said unto her: Woman, thou art loosed from thine infirmity.

13. And he laid his hands upon her, and immediately she became strait, and glorified God.

14. Wheraupon the ruler of the synagogue answered, (being angry that Jesus had healed on the sabbath) and



and said to the multitude: There are six days, in which men ought to work: Come then on these days, and be healed, and not on the sabbath day.

15. Then the Lord answered him, and said: Thou hypocrite, doth not every one of you on the sabbath day, loose his ox or his ass from the stall, and lead them to water?

16. And must not this daughter of Abraham whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these words, all his adversaries blushed for shame, and all the people rejoiced at all the glorious things which were done by him.

18. Then said he: Unto what is the kingdom \* of God like, and whereunto shall I resemble it? *\* i. e. The Doctrine of the Gospel.*

19. It is like a grain of mustard seed, which a man took, and cast into his garden, and it grew, and became a great tree: And the fowls of the air perched on its branches.

20. And he said again: Whereunto shall I liken the kingdom of God.

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22. And he went thro' the cities and towns teaching, and going on towards Jerusalem.

23. And a certain man said unto him, Lord, are there few that are saved? And he said unto them:

24. Strive to enter in at the strait gate: For I say unto you, that many will seek to enter in, and shall not be able.

25. And when the good man of the house shall enter in, and shut the door, ye shall begin to stand without, and to knock at the door, saying: Lord, open unto us, and he shall answer, and say unto you: I know not whence you are.

26. Then shall ye begin to say: We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. And he shall say unto you: I know not whence you are: Depart from me all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth: When ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and your selves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, Gentiles who shall sit down in the kingdom of God. *came in last,*

30. And behold they are last, † who shall be first, *shall take place of the Jews,*

31. The who were first

31. The same day there came some of the Pharisees saying unto him: Be gone, and get thee hence: For Herod is resolved to kill thee.

\* i. e. *My death.*

32. And he said unto them: Go, and tell that fox: Behold I cast out devils, and perform cures to day, and tomorrow, and the third day my end cometh. \*

33. Nevertheless, I must walk to day, and tomorrow, and the day following: For it cannot be that a Prophet should suffer out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a bird doth her brood under her wings, and thou wouldest not?

35. Behold your houses shall be left unto you desolate. And I say unto you, that ye shall see me no more, until the time come when ye shall say: Blessed is he, who cometh in the name of the Lord.



#### C H A P. XIV.

*Jesus healeth a man of the dropsie on the sabbath day, and sheweth the lawfulness thereof to the Lawyers and Pharisees, whose ambition he checketh. Under the parable of the great supper, he sheweth how worldly minded men shall be sent out of heaven; how men must hate father, and mother, and even their own lives, carry their cross and follow him, in order to be his Disciples; and bringeth hereupon a simile of the man, who undertook to build a tower, but could not finish it, and of the king, who would fight with ten thousand men another king who had twenty thousand. He sheweth the unprofitableness of salt that hath lost its flavour.*

*The Gospel on the sixteenth Sunday after Pentecost.  
† In order to find Fault with his Words or Actions.*

1. **A**ND it came to pass, as Jesus went into the house of a certain prince of the Pharisees to eat bread on the sabbath day, that they watched † him.

2. And behold there was a certain man before him, which had the dropsie.

3. And Jesus answered and spake to the Lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day?

4. And they held their peace. And he took him, and healed him, and sent him away.

5. And answered them, saying: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath day?

6. And

6. And they could not answer him to these things.
7. Then remarking how those who were bidden, chose the chiefest places at table, he proposed a parable, and said unto them.
8. When thou art invited to a wedding, sit not down at the first place, lest a more honourable person than thou be invited.
9. And he that bid thee and him, come, and say unto thee: Give this man place: And then thou begin with shame to take the last place.
10. But when thou art bidden, go, and sit down in the last place, that when he who invited thee, cometh, he may say unto thee; Friend, sit up higher. Then shalt thou have honour in the presence of them, who sit at table with thee.
11. For every one who exalteth himself, shall be humbled, and he who humblerh himself, shall be exalted.
12. And he said also to him who had invited him. When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours: Lest they invite thee again, and a return be made unto thee.
13. But when thou makest a feast, call the poor, the maimed, the lame, and the blind.
14. And thou shalt be blessed, because they have not wherewithal to make thee a return. For it shall be returned unto thee in the resurrection of the just.
15. When one of those, who sat with him at table, had heard these words, he said unto him: Blessed is he, who shall eat bread in the kingdom of God.
16. Whereupon Jesus said unto him: A certain man made a great supper, and invited many.
17. And sent his servant at the hour of supper, to desire them that were invited to come, for that all things were ready.
18. But they all unanimously began to make excuse: The first said unto him: \* I bought a farm, and I must needs go see it: I pray thee have me excused.
19. And another said: I bought five yoke of oxen, and I am going to try them: I pray thee have me excused.
20. And another said: I have married a wife, and therefore I cannot come.
21. So the servant came back, and told his Lord these things: Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the blind, and the lame.
22. And

*The Gospel on  
the second*

*Sunday after  
Pentecost.*

*\* In the Per-  
son of his Ser-  
vant.*

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the servant: Go into the high ways, and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, that none of those men who were bidden shall taste of my supper.

25. And there went great multitudes with him: And he turned and said unto them.

*The Gospel for  
some Martyrs  
Bishops, and  
for St. Basil,  
Jan. 14.*

26. If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my Disciple.

27. And he that doth not carry his cross, and come after me, cannot be my Disciple.

28. For, which of you intending to build a tower doth not sit down first, and count the charges that are necessary, to see if he hath wherewithal to finish it?

29. For fear that, after he had laid the foundation, and could not finish, all that see it should begin to mock him.

30. Saying: This man began to build, and could not finish.

31. Or what king going to make war with another king, doth not sit down first, and consider whether he be able with ten thousand to meet him, who cometh against him with twenty thousand?

32. Else, while the other is yet far off, he sendeth an embassy, and desireth conditions of peace.

*\* Christ's design in these two Parables was, to advise those who intended to consecrate themselves to God's Service, to consider well the matter before they engag'd themselves therein.*

33. In like manner, \* whosoever of you renounceth not all that he hath, he cannot be my Disciple.

34. Salt is good, but if the salt shall lose its savour, wherewith shall it be seasoned?

35. It is neither fit for the land, nor yet for the dunghil, but shall be thrown away: He that hath ears to hear, let him hear.



C H A P. XV.

*The Scribes and Pharisees murmur, because Christ receiveth Sinners, whereupon he proposeth the parables of the frayed sheep, of the piece of silver, and of the prodigal son.*

*The Gospel on  
the third Sun-  
day after Pen-  
tecost.*

1. **T**HEN drew near unto him the publicans and Sinners, that they might hear him.

2. And

C H A P. XX.

*Christ refuseth to tell the Scribes and Pharisees by what authority he did his works; because they would not answer his question concerning the Baptism of John. He relateth the parable of the vineyard. He is tempted about the tribute to be given to Cesar, the Sadduces attempt, but in vain, to perplex him, concerning the resurrection. He asketh how Christ can be called the son of David, and adviseth men to beware of the ambitious Scribes.*

1. **A**ND it came to pass, that one of those days, as he taught the people in the temple, and preached the gospel, the Chief Priests, and the Scribes, with the Elders met together.

2. And spake unto him, saying: By what authority doest thou these things? Or who is he, who gave thee this authority?

3. And Jesus answered, and said unto them: I will also ask you one thing. Answer me.

4. The Baptism of John, was it from heaven, or of men?

5. But they reasoned with themselves, saying: If we say, from heaven; he will say: Why then did ye not believe him?

6. And if we say, of men; all the people will stone us: For they are persuaded, that John was a Prophet.

7. They answered then, that they could not tell from whence it was.

8. And Jesus said unto them: Neither tell I you by what authority I do these things.

9. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen, and went to travel for a long time.

10. And at the season he sent a servant to the husbandmen, requiring them to give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty.

11. Again he sent another servant. But him also they beat, and having despitefully treated him, they sent him away empty.

12. And again he sent a third: And him also they wounded and cast out.

13. Then said the Lord of the vineyard; What shall I do? I will send my beloved son: Perhaps they will reverence him when they see him.

19. I am no more worthy to be called thy son: Make me as one of thy hired servants.

20. And he arose, and came to his father. But being as yet a great way off, his father saw him, and had compassion, and ran, and fell upon his neck, and kissed him.

21. And the son said: Father, I have sinned against heaven and before thee, I am no more worthy to be called thy son.

\* i. e. *Such a Robe or Coat as he wore at first, before he left his Father's House.* 22. Then said the father to his servants: Bring hither quickly his first \* robe, and cloath him, and put a ring on his hand, and shoes on his feet.

23. And bring the fatted calf, and kill it, and let us eat and be merry.

24. For this my son was dead, and is come to life again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: And as he came, and drew near the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28. And he was angry, and would not go in: Whereupon his father came out, and began to intreat him.

29. And he answered, and said unto his father: Lo, I am serving thee so many years, and have never transgressed thy commandment, and yet thou didst never give me a kid to make merry with my friends.

30. But so soon as this thy son, who hath devoured his substance with harlots, is come, thou hast killed the fatted calf.

31. And he said unto him: Son, thou art always with me, and all that I have is thine.

32. But it was fit to make merry, and be glad, for this thy brother was dead, and is come to life again; he was lost, and is found.

## C H A P. XVI.

*Christ proposeth the parable of the unjust steward, reproveth the hypocrisie of the covetous Pharisees, and relateth the history of the rich man, and of the beggar Lazarus.*

1. **A**ND he said also unto his Disciples: There was a certain rich man, who had a steward, and the same was accused before him of having wasted his goods. *The Gospel on the eighth Sunday after Pentecost.*

2. And he called him and said unto him: What is this I hear of thee? Give an account of thy stewardship: For thou shalt be no longer steward.

3. Then the steward said within himself: What shall I do? For my Lord taketh away the stewardship from me. I am not able to dig, to beg I am ashamed.

4. I know what I will do, that when I am turned out of the stewardship, they \* may receive me into their houses. *\* The Debtors of my Lord.*

5. Having therefore called together every one of his Lord's debtors, he said to the first: How much owest thou unto my Lord?

6. He answered: An hundred pipes of oil. And he said unto him: Take thy bill, sit down quickly, and write fifty.

7. Again, said he to another: And how much owest thou? He said: An hundred measures of wheat. He said unto him: Take thy bill, and write down fourscore.

8. And the Lord commended the dishonest steward for his prudent management: For the children of this world are wiser in their generation, than the children of light.

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8. For the children of this world are wiser in their generation, than the children of light. *By the Children of this World, are meant such men as follow the Maxims of the World, and by the Children of light, such as have received the Light of the Word of God: Christ seemeth then to say, that the Men of this World do use more prudence and address in the Management of their worldly Concerns, than the Christians do in the great Affair of their Souls.*

9. In like manner, I say unto you: Make unto your selves friends of the mammon of iniquity, that when ye fail they may receive you into everlasting tabernacles.

10. He that is faithful in the least thing, is faithful also in that which is greater: And he that is unjust in a little thing, is likewise unjust in that which is greater.

11. If ye have not been faithful in the unjust riches, who will commit to your trust the true?

12. And if ye have not been faithful in that which is another man's; who shall give you that which is your own?

13. No servant can serve two masters; For either he will love the one, and hate the other; or will hold to the one, and despise the other. Ye cannot serve God and Mammon.

14. And the Pharisees who were covetous, heard all these things, and they derided him.

15. And he said unto them: Ye are they, who justify your selves before men: But God knoweth your hearts: For that which is highly valued by men, is an abomination in the sight of God.

16. The Law and the Prophets were until John: Since that time the kingdom of God is preached, and every one doth force in upon it.

† i. e. More  
tolerable.

17. Now it is easier † that heaven and earth should pass, than that one tittle of the law should fail:

18. Whosoever dismisseth his wife, and marieth another, committeth adultery: And he that marieth her that is dismissed by her husband, committeth adultery.

The Gospel on  
Thursday in  
the second  
Week in Lent.

19. There was a certain rich man, who was cloath-

9. Make unto your selves friends of the mammon of iniquity. Mammon is a Syriack Word which signifies Riches. Mammon of iniquity, that is, Riches of Iniquity, or unjust Riches, so called by Christ, because men appropriate them to themselves, whereas they are only Stewards of them. 2. In regard that they promise to make men happy, but do not. 3. For as much as they appear to be solid and substantial; but in reality are only vain and deceitful. Make unto your selves friends of the mammon of iniquity; That is, give large Aims of your deceitful Riches to the Poor and Nedy, whose Prayers and Supplications will be a means of procuring you a Reception into everlasting Tabernacles in Heaven, when you fail in this World, that is, when you die;



ed in purple and fine linnen, and fed sumptuously every day.

20. And there was a certain beggar, named Lazarus, who lay at his gate full of sores.

21. Desiring to be fed with the crumbs which fell from the rich man's table, and no body gave him. \* *Sup. The Crumbs.*  
But the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham. The rich man died also, and was buried in hell.

23. And being in torments he lift up his eyes, and saw Abraham afar off, and Lazarus in his bosom.

24. And said with a loud voice: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.

25. But Abraham said unto him: Son remember that thou didst receive good things in thy life time, and Lazarus evil things: But now he is comforted, and thou art tormented.

26. And besides all this, there is a great gulf fixed between us and you: So that those, who would pass from hence to you, cannot, neither can they from thence come hither.

27. Father, said he, I beg of thee then, that thou wouldst send him to my father's house.

28. For I have five brethren, that he may give them notice, lest they also come into this place of torments.

29. Abraham saith unto him: They have Moses and the Prophets, let them hear them.

30. No, father Abraham, but if one from the dead went to them, they would do penance.

31. And he said unto him: If they do not hear Moses, and the Prophets, neither will they believe, tho' one from the dead should rise again.

C H A P. XVII.

*Christ pronounceth him accursed, who giveth scandal, shewing what conduitt we are to observe towards a sinning brother, declareth the power of faith, and adviseth men to account themselves unprofitable servants. He healeth ten lepers, and speaketh of his coming at the end of the world.*

*\* Not absolutely but morally impossible. considering the perverse Temper of most Men.*

1. **A**ND he said unto his Disciples: It is impossible \* that scandals should not come: But wo be to him, by whom they come.

2. It were better for him, that a millstone were hanged to his neck, and be cast into the sea, than to scandalize one of these little ones.

3. Take heed to your selves: If thy brother sin against thee, reprove him: And if he repent, forgive him.

4. And if he sin against thee seven times in a day, and seven times in a day turn to thee, saying: I am sorry for it, forgive him.

5. And the Apostles said unto the Lord: Increase our faith.

6. And the Lord said: If ye had faith like a grain of mustard seed, ye might say to this mulberry-tree, be thou rooted up, and be thou transplanted into the sea; it would obey you.

7. Which of you, having a servant plowing, or feeding cattle, will say to him when he cometh from the field, go quickly, sit down to meat.

8. And will not he rather say unto him, make ready that I may sup, and gird thy self and serve me till I eat and drink, and afterward thou shalt eat and drink.

9. Doth he thank that servant, because he did what he had commanded him?

10. I think not. So likewise ye, when ye have done all the things which are commanded you, say: We are unprofitable servants: We have done what we ought to do.

*The Gospel on the thirteenth Sunday after Pentecost.*

11. And it came to pass, as he went to Jerusalem, that he passed thro' the midst of Samaria, and Galilee.

12. And as he entred into a certain town, there met him ten lepers, who stood afar off.

13. And lifted up their voice, saying: Jesus master, have mercy on us.

14. When he had seen them, he said: Go, shew your

your selves to the Priests. And it came to pass, that as they went, they were cleansed.

15. And one of them, when he saw that he was cleansed, came back, and with a loud voice glorified God.

16. And fell on his face at his feet, giving thanks: And the same was a Samaritan.

17. And Jesus answered and said: Were there not ten cleansed? And where are the nine?

18. There is none found that would return, and give glory to God, but this stranger.

19. And he said unto him: Arise, go thy way: Thy faith hath made thee whole.

20. And being asked by the Pharisees: When cometh the kingdom of God? He answered them, and said: The kingdom of God cometh not with observation. \*

\* i. e. In a remarkable manner.

21. Neither shall men say: Lo here, or lo there. For behold the kingdom of God is within you.

22. And he said unto his Disciples: The days will come, when ye shall desire to see one of the days of the son of man, and ye shall not see it.

23. And they shall say unto you: See here, and see there. † Go not after, nor follow them.

† Sup. But

24. For as a flash of lightning shineth from one part of heaven to the other, so shall the son of man be in his day. ‖

‖ The Day of Judgment.

25. But he must first suffer many things, and be rejected by this generation.

26. And as it was in the days of Noe, so shall it be also in the days of the son of man.

27. They did eat, and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark, and the deluge came and destroyed them all.

28. In like manner also as it was in the days of Lot: They did eat, and drink; and bought, and sold; they planted, and builded.

29. But on the very day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30. Even so shall it be in the day that the son of man shall appear.

31. In that hour, he that shall be upon the house top, and hath his goods in the house, let him not come down to take them away: And he that shall be in the field, in like manner let him not return back.

\* She was turned into a Pillar of Salt, for looking back upon Sodom.

32. Remember Lot's wife. \*

\* To the pre- 33. Whosoever shall seek to save \* his life, shall  
judice of God's lose it: And whosoever shall lose his life, shall save  
Law. Et è it.  
contra.

34. I say unto you: In that night, there shall be  
two in one bed; the one shall be taken, and the other  
shall be left.

35. Two women shall be grinding together; the  
one shall be taken, and the other left: Two shall be  
in the field; the one shall be taken, the other left.

36. They answer, and say unto him: Where Lord?

37. He saith unto them: Wheresoever the body is,  
thither will the eagles be gathered together.



C H A P. XVIII.

*Christ sheweth the good of persevering in prayer by the pa-  
rable of the wicked judge, and the importunate widow;  
and the virtue of prayer, by the parable of the Pharisee,  
and the Publican. He commandeth that children should  
not be hindered to come to him. The rich man goeth  
away sorrowful from him. He decketh what shall be the  
reward of those who shall leave all their goods for his  
sake, foretelleth his passion, and nigh Jericho restoreth  
his sight to a blind man.*

1. **A**ND he spake also a parable unto them, to the  
intent, that they should always pray, and not  
saint.

2. Saying: There was a judge in a certain city,  
who neither feared God, nor regarded man.

† Or do me Ju-  
stice of mine  
adversary.

3. And there was a certain widow in that city, and  
she came unto him, saying: Avenge † me of mine  
adversary.

4. And he would not for a long time: But after-  
ward he said within himself: Tho' I neither fear  
God, nor regard man:

5. Yet because this widow is troublesome to me, I  
will avenge her, lest she come at last, and defame  
me.

6. And the Lord said: Hear what the wicked  
judge saith.

‡ i. e. Shall  
he be deaf to  
their Suffer-  
ings, and not  
do them Ju-  
stice.

7. And shall not God avenge his own elect, who  
cry night and day unto him, and shall he have patience  
‡ with them?

8. I tell you, he will speedily avenge them. Ne-  
vertheless, when the son of man cometh, shall he find  
(think you) faith upon earth?

9. And he spake this parable also to certain persons, who confided in their own justice, and despised others. *The Gospel on the tenth Sunday after Pentecost.*

10. Two men went up into the temple to pray: The one a Pharisee, and the other a Publican.

11. The Pharisee stood, and prayed thus with himself: God, I give thee thanks that I am not like the rest of men, who are extortioners, unjust, adulterers; nor even like this Publican.

12. I fast twice in the week: I give tithes of all that I possess.

13. And the Publican stood afar off, and wou'd not even lift up his eyes unto heaven. But knocked his breast, saying: O God be merciful to me a sinner.

14. I say unto you: This man went down to his house justified rather than the other: For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

15. And they brought unto him also infants, that he might touch them: When the Disciples saw it, they rebuked them.

16. But Jesus called them unto him, and said, let the children come unto me, and forbid them not. For of such is the kingdom of God.

17. Verily I say unto you: Whosoever receiveth not the kingdom of God as a child, \* shall not enter into it.

*\* i. e. Men must hear and believe the Gospel with the Simplicity and Humility of a Child.*

18. And a certain prince asked him, saying: Good master, what must I do to inherit eternal life?

19. Jesus said unto him: Why callest thou me good? None is good but God alone.

20. Thou knowest the commandments. Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother.

21. I have kept, said he, all these from my youth.

22. Which when Jesus had heard, he said unto him: Thou wantest as yet one thing: Sell all things whatsoever thou hast, and distribute them among the poor, and thou shalt have a treasure in heaven: And come, follow me.

23. When he heard these things, he was sorrowful; because he was very rich.

24. Then Jesus seeing him sorrowful, said: How hardly shall those who have riches, enter into the kingdom of God?

25. For it is easier for a camel to go thro' the eye of a needle, than for a rich man to enter into the kingdom of God,

26. And they that heard him, said : Who then can be saved ?

27. He said unto them : That, which is impossible with men, is possible with God.

28. Then Peter said : Lo we have left all, and have followed thee.

29. He said unto them : Verily I say unto you, there is no man, that left house, parents, or brethren, or wife, or children, for the kingdom of God's sake.

30. Who shall not receive abundantly more in this present time, and in the world to come life everlasting.

31. Then Jesus took apart the twelve, and said unto them : Behold we go up to Jerusalem, and all things that are written by the Prophets concerning the son of man, shall be accomplished.

32. For he shall be delivered up to the Gentils, and shall be mocked, and scourged, and spit upon.

33. And after they have scourged him, they will put him to death, and the third day he shall rise again.

34. But they understood none of these things, and this saying was hid from them, neither did they perceive the things which were spoken.

a 35. And it came to pass, that as he drew near Jericho, \* a certain blind man sat by the way side begging.

36. And when he heard the multitude pass by, he asked what it meant.

37. They told him, that Jesus of Nazareth was passing by.

38. Whereupon he cried out, saying : Jesus son of David have mercy on me:

39. And they that went before rebuked him, to make him hold his tongue : But he cried out so much the more : Son of David have mercy on me.

40. Then Jesus stopped, and commanded him to be brought unto him ; and when he came near, he asked him,

41. Saying : What wouldest thou have me do for thee ? And he said : Lord, that I may receive my sight.

42. Jesus said unto him : Receive thy sight, thy faith hath made thee whole.

43. And immediately he received his sight, and followed him glorifying God. Which when all the people had seen, they gave praise unto God.

\* A City famous for its Destruction by Joshua.  
a The Gospel Quinquagesima Sunday.

## C H A P. XIX.

*Christ is entertained by Zacheus in his house. He proposeth the parable of the noble man, who gave ten pounds to ten servants to be improved. He entred into Jerusalem, upon an ass, weepeth over the city, foretelleth it's subversion, and casteth the buyers and sellers out of the temple.*

1. **A**ND he entred, and walked thro' Jericho.

2. And behold there was a man named Zacheus, the chief of the Publicans, \* and he was rich.

3. And he sought to see who Jesus was, but could not for the croud, because he was little of stature.

4. And he ran before, and got up into a sycomore-tree to see him: For he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him: Zacheus come down quickly, for I must abide to day at thy house.

6. And he made haste, came down, and received him joyfully.

7. And when all of them saw it, they murmured, saying, that he went to lodge with a man that was a Sinner.

8. Then Zacheus stood up, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing, I restore him four fold.

9. Whereupon Jesus said unto him: This day is salvation come to this house: Because † he also is the son of Abraham.

10. For the son of man is come to seek, and to save that which was lost.

11. As they hearkened to these things, he added, and spake a parable, because he was near Jerusalem, and because they thought that the kingdom of God should immediately appear.

12. He said therefore: A certain noble man went into a far country to take to himself a kingdom, and to return.

13. And he called his ten servants, and gave them ten pounds, and said unto them: Improve this money till I come.

14. But his citizens hated him, and sent an embassy after him, saying: We will not have this man to reign over us.

15. And it came to pass, that when he was returned, having received the kingdom, he commanded the servants, to whom he had given the money, to be

*\* Men who gathered the publick Taxes, whence they were called Publicans.*

*a-The Gospel on the Dedication of a Church, and on the Anniversary thereof.*

*† Zacheus.*

*The Gospel for St. Lewis King of France, Aug. 25. and for some other Confessors not Bishops.*

called, that he might know how much every man had gained by trading.

16. The first came, and said: Lord, thy pound hath acquired ten pounds.

17. And he said unto him: Well done thou good servant, because thou hast been faithful in a little, thou shalt have authority over ten cities.

18. The second came, saying: Lord, thy pound hath produced five pounds.

19. And he said unto him: Be thou also over five cities.

20. And another came, saying: Lord, here is thy pound, which I have kept laid up in a napkin.

21. For I feared thee, because thou art a severe man: Thou takest up what thou didst not lay down, and reapest what thou didst not sow.

22. He saith unto him: Out of thine own mouth I judge thee, thou wicked servant. Thou didst know that I am a severe man, who take up what I have not laid down, and reap what I have not sowed.

23. Why didst thou not then give my money into the bank, that at my coming, I might have called it in with interest?

24. And he said to them that stood by: Take from him the pound, and give it to him that hath the ten pounds.

25. And they said unto him: Lord, he hath ten pounds.

26. For I say unto you, that unto every one that hath shall be given, and he shall abound: And from him who hath not, shall be taken away even that which he hath.

27. But as to those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me.

28. And when he had thus spoken, he went up before them towards Jerusalem.

29. And it came to pass, that when he came near Bethphage and Bethany at the mount called Oliver, he sent two of his Disciples.

30. Saying: Go into the town which is over against you, where, as ye go in, ye shall find the colt of an ass tied, whereon no man ever sat; loose him, and bring him hither.

31. And if any one ask you: Why do ye loose him? Thus shall ye say unto him: Because the Lord hath need of his service.

32. And they that were sent went their way: And found the colt standing, as he had told them.



33. And as they were loosing the colt, the owners thereof said unto them: Why loose ye the colt?

34. And they said: Because the Lord hath need of him.

35. And they brought him to Jesus, and having laid their garments upon the colt, they set Jesus thereon.

36. And as he went, they spread their cloaths under him in the way.

37. And when he came near the descent of mount Olivet, the whole multitude of the Disciples began to praise God with a loud voice, rejoicing for all the miracles they had seen,

38. Saying: Blessed be the king that cometh in the name of the Lord. Peace be in heaven, and glory on high.

39. Then some of the Pharisees who were in the crowd, said unto him: Master, rebuke thy Disciples.

40. He said unto them: I tell you, that if these hold their peace, the stones will cry out.

41. And when he came near, he beheld the city, and wept over it, saying: *The Gospel on the ninth Sunday after Pentecost.*

42. If thou hadst but known, at least in this thy day, the things which pertain to thy peace! But they are now hidden from thine eyes.

43. For the days shall come upon thee, in which thine enemies shall surround thee with a trench, and shall inclose thee, and straighten thee on every side.

44. And shall lay thee even with the ground, and thy children which are in thee, and they shall not leave in thee one stone upon another: Because thou didst not know the time of thy visitation.

45. And he went into the temple, and began to cast out them that sold in it, and them that bought.

46. Saying unto them: It is written: My house is the house of prayer. But ye have made it a den of thieves.

47. And he taught daily in the temple. But the Chief Priests, and the Scribes, and the chief of the people, sought to destroy him.

48. And could not find what they might do unto him: For all the people were in suspense when they heard him.

C H A P. XX.

*Christ refuseth to tell the Scribes and Pharisees by what authority he did his works; because they would not answer his question concerning the Baptism of John. He relateth the parable of the vineyard. He is tempted about the tribute to be given to Cesar, the Sadduces attempt, but in vain, to perplex him, concerning the resurrection. He asketh how Christ can be called the son of David, and adviseth men to beware of the ambitious Scribes.*

1. **A**ND it came to pass, that one of those days, as he taught the people in the temple, and preached the gospel, the Chief Priests, and the Scribes, with the Elders met together.

2. And spake unto him, saying: By what authority doest thou these things? Or who is he, who gave thee this authority?

3. And Jesus answered, and said unto them: I will also ask you one thing. Answer me.

4. The Baptism of John, was it from heaven, or of men?

5. But they reasoned with themselves, saying: If we say, from heaven; he will say: Why then did ye not believe him?

6. And if we say, of men; all the people will stone us: For they are persuaded, that John was a Prophet.

7. They answered then, that they could not tell from whence it was.

8. And Jesus said unto them: Neither tell I you by what authority I do these things.

9. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen, and went to travel for a long time.

10. And at the season he sent a servant to the husbandmen, requiring them to give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty.

11. Again he sent another servant. But him also they beat, and having despitefully treated him, they sent him away empty.

12. And again he sent a third: And him also they wounded and cast out.

13. Then said the Lord of the vineyard; What shall I do? I will send my beloved son: Perhaps they will reverence him when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying: This is the heir, let us kill him, that the inheritance may be ours.

15. And they cast him out of the vineyard, and slew him. What therefore shall the Lord of the vineyard do unto them?

16. He shall come and destroy these husbandmen, and shall give the vineyard to others. When they heard this, they said unto him: God forbid.

17. But he beheld them, and said: What is this then that is written: The stone which the builders rejected, the same is become the head of the corner.

18. Whosoever shall fall upon that stone, shall be broken, and it will grind to powder him, upon whom it shall fall.

19. And the Chief Priests, and the Scribes, sought the same hour to lay hands on him; for they knew he had spoken that parable against them, but they feared the people.

20. Being then upon the watch, they sent spies, who should feign themselves just men, in order to take hold of his words, that so they might deliver him up to the magistrate, and to the authority of the president.

21. And they asked him, saying: Master, we know that thou dost speak and teach rightly, and dost not regard persons, but dost teach the way of God in truth.

22. Is it lawful for us to give tribute unto Cesar, or no?

23. But he perceiving their craft, said unto them: Why tempt ye me?

24. Shew me a penny. Whose image, and inscription hath it? They answered and said unto him: Cesar's.

25. And he said unto them: Render therefore unto Cesar the things that are Cesar's; and unto God the things that are God's.

26. And they could not take hold of his words before the people: And being surprized at his answer they held their peace.

27. Then came to him some of the Sadducees, who deny the resurrection, and asked him,

28. Saying: Master, Moses left us upon record, that if any man's brother, having a wife, be without children, his brother should take his wife, and raise up seed unto his brother.

29. There were therefore seven brethren: the first took a wife, and died without issue,

30. The second took her, and he died childless.
31. The third took her: And in like manner all the seven also; and they died, and left no seed.
32. Last of all the woman died also.
33. Of which of them then shall she be wife in the resurrection? Since the seven had her to wife.
34. Jesus said unto them: The children of this world marry, and are given in marriage.
35. But those, who shall be counted worthy of the other world, and of the resurrection, neither marry, nor take wives.
36. Neither can they die any more: For they are equal unto the angels, and are the children of God, since they are the children of the resurrection.
37. But that the dead shall rise again, even Moses hath declared nigh the bush, \* when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob.
38. Now God is not the God of the dead, but of the living: For all live unto him.
39. Then some of the Scribes answered, and said unto him: Master, thou hast said well.
40. And from that time forth, they durst not ask him any more questions.
41. But he said unto them: How say they, that Christ is the son of David?
42. Since David himself saith in the book of Psalms: The Lord said unto my Lord, sit on my right hand.
43. Till I make thine enemies thy footstool.
44. David therefore calleth him Lord: How is he then his son?
45. Then in the audience of all the people, he said unto his Disciples.
46. Beware of the Scribes, who affect to walk in long robes, and love greetings in the market-place, and the first chairs in the synagogues, and the chief rooms at feasts.
47. Who, under pretence of long prayer, devour widow's houses. These shall receive greater damnation.

\* See the third Chap. of Exodus.

## C H A P. XXI.

*Christ preferreth the widow's two mites to the great oblations of the rich, foretelleth the subversion of the temple, as also many afflictions and persecutions, against which he armeth his Disciples. He also foretelleth the subversion of Jerusalem, the captivity and dispersion of the Jews, the signs and pressures which shall precede the day of judgment, and exhorteth man to beware of drunkenness and excess, and also to watch and pray.*

1. **A**ND he beheld and saw the rich casting their gifts into the treasury.

2. And he saw also a certain poor widow casting in two brass mites.

3. And he said: Truly I say unto you, that this poor widow hath cast in more than all.

4. For all these have of their abundance made offerings to God; but she of her want hath cast in all the living that she had.

5. And as some said of the temple, that it was adorned with goodly stones and gifts, he answered:

6. The days shall come in which these things that ye see shall be destroyed, that one stone shall not be left upon another.

7. And they asked him, saying: Master, when shall these things be, and what will be the sign, when they shall begin to come to pass?

8. He said: Take heed ye be not seduced. For many shall come in my name, saying: I am Christ: And the time is at hand: Go ye not therefore after them.

9. And when ye shall hear of wars and seditions, be not terrified: For these things must first come to pass, but the end is not yet so soon.

10. Then said he unto them: Nation shall rise against nation, and kingdom against kingdom.

11. And great earthquakes shall be in divers places, and pestilences, and famines: And there shall appear frightful sights, and wonderful signs in the heavens.

12. But before all these things happen, they shall lay hands upon you, and persecute you, and deliver you up to the synagogues, and into prisons, and bring you before kings and presidents for my names sake.

13. Now this shall happen to you for a testimony. \*

14. Lay up therefore in your hearts, not to premeditate how ye shall answer.

15. For I will give you a mouth and wisdom, which

*The Gospel of  
the Day of St.  
Vincentius  
and Anastasius,  
Jan. 22.  
and for many  
other Martyrs.*

*\* i. e. That ye  
may bear witness  
to me that  
I foretold you  
these things.*

all your adversaries shall not be able to resist nor contradict.

16. And ye shall be betrayed by your parents, and brethren, and kinsfolks, and friends, and they shall put some of you to death.

17. And ye shall be hated of all men for my name's sake.

18. But there shall not an hair of your head perish.

19. In your patience ye shall possess your souls.

20. And ~~when~~ ye shall see Jerusalem encompassed by an army, then know that the desolation thereof is at hand.

21. Then let those, who are in Judea, flee to the mountains: And let those, who are in the midst thereof depart: And let not those, who are in the country, enter thereinto.

22. For these are the days of vengeance, that all things which are written may be fulfilled.

23. But wo be to them that are with child, and to them that give suck in those days. For there shall be great distress in the land, and wrath upon this people.

24. And they shall fall by the edge of the sword: And shall be led away captives into all nations, and Jerusalem shall be trodden under foot by the Gentils, until the times of the nations \* be fulfilled.

\* i. e. Until the Gentils or Pagans, which consisted of many Nations be converted. Which Conversion happened about three hundred Years after, under the Reign of Constantine the Great. The Gospel on the first Sunday in Advent.

25. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations by reason of the confusion of the roaring of the sea, and of the waves.

26. Men withering for fear, expecting what shall come upon the whole world. For the powers of heaven shall be shaken.

27. And then shall they see the son of man coming in a cloud, with great power and majesty.

28. Now when these things begin to come to pass, look about you, and lift up your hands: For your redemption is at hand.

29. And he spake to them a parable. Take notice of the fig-tree, and of all the trees.

30. When they begin to shoot out their fruit, ye know that summer is nigh.

31. So when ye see those things come to pass, know that the kingdom of God is nigh.

32. Verily I say unto you, this generation shall not pass away, till all be fulfilled.

33. Heaven and earth shall pass away: But my words shall not pass away.

34. Look to your selves then, lest your hearts chance to be over-charged with surfeiting, and drunkenness, and with the cares of this life; and that day come suddenly upon you.

35. For as a snare shall it come upon all those, who dwell upon the face of the whole earth.

36. Watch ye therefore, praying at all times, that ye may be deemed worthy to escape all these evils which are to come, and to stand before the son of man.

37. Thus in the day time he was teaching in the temple, and at night he went out, and abode on the mount called Olivet.

38. And all the people came early in the morning to him in the temple to hear him.



## C H A P. XXII.

*The Chief Priests conspire against Christ, and Judas selleth him. He commandeth his Disciples to prepare the passover. He instituteth the Eucharist, foretelleth that Peter would deny him, prayeth on the mount, and sweateth blood. He is taken by the Jews, abused by them, denied by Peter, and being asked, he confesseth that he is the son of God.*

1. **N**OW the feast of unleavened bread, which is called the passover, \* drew near. \* See St. Mat. Chap. 26.
2. And the Chief Priests, and the Scribes, sought how they might put Jesus to death: But they feared the people.
3. And Satan entred into Judas surnamed Iscariot, one of the twelve.
4. And he went his way, and conferr'd with the Chief Priests, and Magistrates, how he might betray him unto them.
5. And they were glad, and covenanted to give him money.
6. And he promised. † And he sought an opportunity to deliver him up without noise. † To betray him.
7. Then came the day of unleavened bread, in which the passover ‡ must be killed. ‡ i. e. The Paschal Lamb.
8. And he sent Peter and John, saying: Go, and prepare us the passover, that we may eat.
9. And they said: Where wilt thou, that we prepare?
10. And he said unto them: Behold, as ye go into the city, there shall a man meet you carrying a picher

cher of water. Follow him into the house into which he goeth.

11. And ye shall say to the good man of the house: The master saith unto thee: Where is the room in which I may eat the passover with my Disciples.

12. And he shall shew you a large upper room furnished, and there prepare.

13. And they went, and found, as he had said unto them: And they prepared the passover.

14. And when the hour was come, he sat down, and the twelve Apostles with him.

15. And he said unto them: With desire I have desired to eat this passover with you before I suffer.

16. For I say unto you, that I will not from this time eat thereof, until it be fulfilled in the kingdom of God.

17. And having taken the chalice he gave thanks, and said: Take this, and divide it among you.

18. For I say unto you, that I will not drink of the fruit of the vine, until the kingdom of God is come.

19. And he took bread, gave thanks, and brake it, and gave unto them, saying: This is my body, which is given for you: Do this in remembrance of me.

\* 'Tis plain in the Greek, that the word which refers to the word-Chalice.

20. In like manner the chalice also, after he had supped, saying: This chalice is the new testament in my blood, which shall be shed for many.

21. But yet behold the hand of him that betrayeth me is with me on the table.

22. And indeed the son of man goeth as it was decreed; but woe be to that man by whom he shall be betrayed.

23. And they began to enquire among themselves, which of them it was that should do this thing.

24. And there was also a strife between them, which of them should be accounted the greatest.

25. And he said unto them: The kings of the Gentils exercise lordship over them: And they that have authority over them, are called benefactors.

26. But ye shall not be so: But he that is greatest among you; let him be as the younger: And he that ruleth, as he that serveth.

27. For whether is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? Yet I am among you, as he that serveth.

28. Ye are they, who have continued with me in my temptations.

29. And I prepare for you, as my father hath prepared for me the kingdom.

The Gospel on St. Apolinaris's Day, July 23.



30. That ye may eat and drink at my table in my kingdom: And sit on thrones judging the twelve tribes of Israel.

31. And the Lord said: Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat.

32. But I have prayed for thee, that thy faith fail not: And when thou art once converted confirm thy brethren.

33. He said unto him: Lord I am ready to go with thee both into prison, and to death.

34. And he said: I tell thee Peter, the cock shall not crow this day, till thou deny thrice that thou knowest me.

35. And he said unto them: When I sent you without purse, and scrip, and shoes, did ye want any thing?

36. They said unto him: Nothing. Then said he unto them: But now he that hath a purse let him take it, and likewise a scrip: And he that hath not, let him sell his coat, and buy a sword.

\* A Sword.

37. For I say unto you, that this also that is written must be fulfilled in me: And he was reckoned among the wicked. For the things concerning me have an end.

38. And they said: Lord, here are two swords. And he said unto them: It is enough.

39. And he came out, and went, as he was accustomed, to the mount of Olives. And his Disciples also followed him.

40. And when he had come to the place, he said unto them: Pray that ye enter not into temptation.

41. And he was withdrawn from them the length of a stones cast, and having bent his knees he prayed.

42. Saying: Father if thou wilt, remove this chalice from me: Yet not my will but thine be done.

43. And there appeared an angel unto him from heaven strengthening him. And being in agony, he prolonged his prayer.

44. And his sweat was as drops of blood trickling down to the ground.

45. And when he rose up from prayer, and was come to his Disciples, he found them sleeping for sorrow.

46. And he said unto them: Why sleep ye? Rise, and pray, lest ye enter into temptation.

47. While he yet spake, behold a multitude, and he that was called Judas one of the twelve, before them: And drew near to Jesus to kiss him.

48. And Jesus said unto him: Judas, dost thou betray the Son of man with a kiss?

49. And they, that were about him; seeing what would happen, said unto him: Lord, shall we strike with the sword?

50. And one of them struck the servant of the High Priest, and cut off his right ear.

51. And Jesus answered, and said: Suffer ye thus far: And when he had touched his ear, he healed him.

52. Then Jesus said unto the Chief Priests, and Magistrates of the temple, and the Elders, which were come to him: Are ye come out as against a thief, with swords and staves?

53. When I was daily with you in the temple, ye did not lay hands on me: But this is your hour, and the power of darkness.

54. Then they apprehended him, and led him to the High Priest's house. And Peter followed afar off.

55. And when they had kindled a fire in the midst of the hall, and had sat about it, Peter was in the midst of them.

56. Whom when a certain servant maid had seen sitting at the light, and had earnestly beheld him, she said: This man was also with him.

57. But he denied him, saying: Woman, I know him not.

58. And after a little while another seeing him, said: Thou art also of them. But Peter said: O man I am not.

59. And about the space of an hour after, another man affirmed, saying: Truly this man also was with him: For he is a Galilean.

60. And Peter said: Man, I know not what thou sayest. And immediately while he yet spake, the cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said: Before the cock crew, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

63. And the men that held Jesus, mocked him, and struck him.

64. And they blind-folded him, and struck him on the face; and they asked him, saying: Prophesie, who is it that struck thee?

65. And they spoke many other things blasphemously against him.

66. And so soon as it was day, the Elders of the people, and the Chief Priests, and the Scribes met together, and led him into their council, saying? If thou art Christ, tell us.

67. And he said unto them: If I tell you, ye will not believe me.

68. And if I ask you, ye will not answer me, nor dismiss me.

69. But hereafter shall the son of man sit on the right hand of the power of God.

70. Then said they all: Art thou then the son of God. He answered: Ye say, that I am.

71. And they said: What need we any further witness, since we our selves have heard it from his own mouth?

\*\*\*\*\*

## C H A P. XXIII.

*Jesus is accused before Pilate, and sent to Herod. Herod remitteth him to Pilate. Barabbas is desired by the people, and Jesus is given up to be crucified. He telleth the women that lament him, the destruction of Jerusalem. He prayeth for his enemies, is crucified with two malefactors, whereof one blasphemeth him, he dieth, and is buried.*

1. **A**ND the whole multitude of them arose, and led him unto Pilate.

2. And they began to accuse him, saying: We found this man subverting our nation, and forbidding to give tribute to Cesar, and saying that he is Christ a king.

3. And Pilate asked him, saying: Art thou the king of the Jews? And he answered, and said: Thou sayest it.

4. Then said Pilate to the Chief Priests, and to the multitude: I find no crime in this man.

5. But they were the more earnest, saying: He stirreth up the people, teaching over all Judea, beginning from Galilee to this place.

6. Pilate hearing of Galilee, asked if the man were a Galilean.

7. And when he understood that he was of Herod's jurisdiction, he sent him back to Herod, who himself was also at Jerusalem in those days.

8. And when Herod saw Jesus, he was exceeding glad: For he was desirous to see him of a long time,

because he had heard many things of him, and hoped to see some miracle done by him.

9. He therefore put him many questions, but Jesus made him no answer.

10. And the Chief Priests, and the Scribes, stood obstinately accusing him.

*\* A White  
Robe was a  
Badge of Roy-  
alty among  
the Jews.*

11. But Herod with his guards despised him, \* and in derision arrayed him in a white robe, and sent him back to Pilate.

12. And the same day Herod and Pilate were made friends together: For before they were enemies to one another.

13. Then Pilate, having called together the Chief Priests, and the Magistrates, and the People.

14. Said unto them: Ye have brought me this man, as one that turneth the people from their duty, and behold I having examined him before you, do find no crime in him, touching those things whereof ye accuse him.

15. No nor yet Herod: For I sent you to him, and behold nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

17. For of necessity he must release one unto them on the feast day.

18. But the whole multitude cried out at once, saying: Away with this man, and release unto us Barabbas.

19. Who for a certain sedition raised in the city, and for murder, was cast into prison.

20. Pilate being willing to release Jesus, spoke again to them.

21. But they cried out, saying: Crucify, Crucify him.

22. And he said unto them the third time: Why, what evil hath he done? I find no cause of death in him: I will therefore chastise him, and let him go.

23. But they insisted with loud voices, desiring that he might be crucified: And their voices prevailed.

24. Then Pilate adjudged, that their petition should be granted.

25. And he released unto them him, whom they had desired, who for murder and sedition was cast into prison: But delivered Jesus to their will.

26. And as they led him away, they laid hold of one Simon a Cyrenian, coming from the country, and on him they laid the cross to carry after Jesus.

27. And there followed him a great multitude of people, and of women, who wept and lamented for him.

28. But

28. But Jesus turning unto them, said: Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For behold the days shall come, in which they shall say: Blessed are the barren, and the wombs that bare not, and the breasts, which never gave suck.

30. Then shall they begin to say unto the mountains: Fall upon us; and to the hills cover us.

31. For if they do these things to the green wood, what shall be done to the dry?

32. And there were also two malefactors led with him, to be put to death.

33. And when they were come to the place, which is called Calvary, there they crucified him, and the thieves; the one on the right hand, and the other on the left.

34. And Jesus said: Father forgive them: For they know not what they do: Then they divided his garments, and cast lots.

35. And the people stood looking on; and the rulers with them derided him, saying: He saved others, let him save himself, if this be Christ the elect of God.

36. And the soldiers also mocked him, coming to him, and offering vinegar.

37. And saying: If thou art the king of the Jews, save thyself.

38. And there was also a superscription written in Greek, and Latin, and Hebrew letters: This is the king of the Jews.

39. And one of the thieves which were hanged blasphemed him, saying: If thou art Christ, save thyself and us.

40. But the other answered, and reproved him, saying: Neither dost thou fear God, whereas thou art under the same condemnation.

41. And we indeed justly, for we receive the due reward of our deeds: But this man hath done no evil.

42. And he said unto Jesus: Lord, remember me when thou comest into thy kingdom.

43. And Jesus said unto him: Verily I say unto thee: This day thou shalt be with me in paradise.

44. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

45. And the sun was darkened, and the veil of the temple was rent in the midst.

46. And Jesus crying out with a loud voice, said: Father into thy hands I commend my spirit: And when he had uttered these words, he gave up the ghost.

\* i. e. The Officer that was to see the Execution performed. He was called Centurion, because he had an hundred Soldiers under his command.

47. Then the Centurion, \* seeing what was done, glorified God, saying: Truly this was a just man.

48. And all the multitude that were present with them at that sight, and saw the things that were done, returned knocking their breasts.

49. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50. And behold a man named Joseph, which was a Senator, a good and just man.

51. The same had not consented to the counsel and doings of the rest, he was of Arimathea, a city of Judea, and did also wait for the kingdom of God.

52. This man, I say, went unto Pilate, and begged the body of Jesus.

53. And having taken it down, he wrapped it in fine linnen, and laid it in a sepulchre hewn in stone, wherein never man before was laid.

† i. e. The Eve of the Sabbath. See St. Mark Chap. 15.

54. And that day was the preparation, † and the sabbath drew near.

55. And the women also, which came with him from Galilee, followed Joseph, and beheld the sepulchre, and how his body was laid.

56. And they returned, and prepared spices, and ointments: And on the sabbath day they rested according to the commandments.



## C H A P. XXIV.

*The women came to the sepulchre, and are surprised, because they do not find the body of Jesus. The angels declare unto them, that he is risen from the dead. They go, and repeat the same to the Apostles, who look upon it as a dream. Peter runneth to the sepulchre, but findeth not the body. Jesus appeareth to the two Disciples going to Emaus, and expoundeth unto them the scriptures. He is made known to them in the breaking of bread. He appeareth to the eleven met together, and offereth his body to be felt by them. He eateth with them, openeth their understanding that they might understand the scriptures; promising to send them the holy ghost, and ascendeth into heaven.*

1. **A**ND upon the first day of the week, very early in the morning they came to the sepulchre carrying the spices, which they had prepared.

2. And they found the stone rolled back from the sepulchre.

3. And they entred in, and found not the body of the Lord Jesus.

4. And it came to pass, that as they were amazed thereat, behold two men stood by them in glittering apparel.

5. And as they were afraid, and bowed down their faces to the earth, they said unto them: Why seek ye the living among the dead?

6. He is not here, but is risen: Remember how he spake to you, when he was yet in Galilee.

7. Saying: The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8. And they remembered his words.

9. And returned from the sepulchre, and told all these things to the eleven, and to all the rest.

10. And it was Mary Magdalene, and Joanna, and Mary the mother of James, and the rest that were with them, who told the Apostles these things.

11. And they looked upon these words as dotage, and believed them not.

12. However Peter arose, and ran to the sepulchre: And stooping down, he saw the linnen cloths laid by themselves, and departed wondering with himself at that which was done.

*The Gospel on  
Monday in  
Easter Week.*

13. And behold two of them went the same day to a town called Emaus, sixty furlongs from Jerusalem.

14. And they talked together of all these things which had happened.

15. And it came to pass, that while they talked and reasoned with themselves, Jesus himself drew near, and went with them.

16. But their eyes were held that they might not know him.

17. And he said unto them: What discourses are these ye hold one with another, as ye walk, and are sad?

18. And one of them, whose name was Cleophas answered, and said unto him: Art thou only a stranger in Jerusalem, and hast not known the things, which are come to pass in it in these days?

19. He said unto him: What things? They answered: Concerning Jesus of Nazareth, who was a Prophet mighty in deed, and word, before God, and all the people.

20. And how the High Priests, and our rulers delivered him to be condemned to death, and crucified him.

21. And we hoped that it was he, who shou'd have redeemed Israel: And now after all, this is the third day, since these things were done.

22. And even some of our women, who had been before day light at the sepulchre terrified us.

23. For when they found not the body, they came, saying, that they had seen a vision of angels, who say that he is alive.

24. Whereupon some of our own went to the sepulchre, and found it even so as the women had said: But him they found not.

25. Then he said unto them: O fools, and slow of heart to believe all that the Prophets have spoken!

26. Ought not Christ to have suffered these things, and so to enter into his glory?

27. And beginning at Moses and all the Prophets, he expounded unto them in all the scriptures the things concerning himself.

28. And they drew near the town whither they went; and he made ado, as if he would go further.

29. But they compelled him, saying: Stay with us: For it is towards night, and the day is now far spent. And he went in with them.



30. And it came to pass, that, as he sat at table with them, he took bread, and blessed it, and brake it, and gave it to them.

31. And their eyes were opened, and they knew him: And he vanished out of their sight.

32. And they said one to another: Was not our heart burning in us, while he talked to us by the way, and opened to us the scriptures?

33. And they rose up the same hour, and returned to Jerusalem: And they found the eleven gathered together, and them that were with them.

34. Saying: The Lord is risen indeed, and hath appeared to Simon.

35. And they related the things which were done in the way, and how they knew him in the breaking of bread.

36. Whilst they were thus speaking, Jesus stood in the midst of them, and said unto them: Peace be unto you; it is I, fear not.

*The Gospel on  
Tuesday in  
Easter Week.*

37. But they were troubled, and affrighted, and thought that they had seen a spirit.

38. And he said unto them: Why are ye troubled, and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that it is I myself: Feel, and see: For a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them his hands, and feet.

41. But seeing they did not as yet believe, being transported with joy, he said: Have ye here any thing to eat?

42. And they set before him, a piece of a broiled fish, and an honey-comb.

43. And when he had eaten before them, he took the remains, and gave to them.

44. And he said unto them: These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and in the Prophets, and in the Psalms concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

46. And he said unto them: Thus it is written, and thus it behoved Christ to suffer, and to rise again from the dead the third day.

47. And that penance, and remission of sins, should be preached in his name unto all nations, beginning at Jerusalem.

48. And ye are witnesses of these things.

49. And

\* i. e. The  
Holy Ghost  
promised by  
my Father in  
the Prophets.

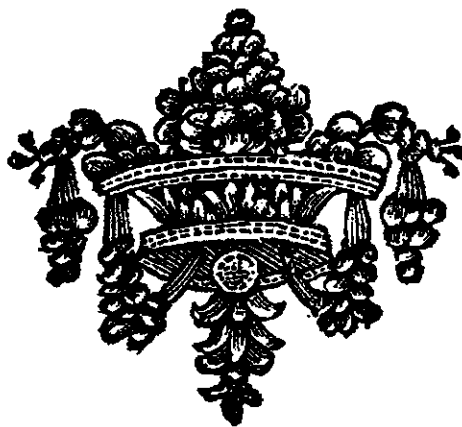
49. And I send the promise \* of my father upon you : But tarry ye in the city, until ye be vested with power from on high.

50. And he led them out into Bethany, and having lifted up his hands he blessed them.

51. And it came to pass, that as he blessed them, he departed from them; and was carried into heaven.

52. And they adored him, and went back to Jerusalem with great joy.

53. And they were always in the temple, praising and blessing God. Amen.





THE  
Holy G O S P E L  
O F  
Jesus Christ,

According to Saint J O H N.

C H A P. L

*The word was in the beginning, and was God. All things were made by him. The word was made flesh. St. John beareth witness of him, and declareth that he is the lamb of God. He calleth Andrew, and Peter, and Philip; and Philip calleth Nathaniel.*

1. **I**N the beginning was the word, and the word was with God, and the word was God.

2. This \* was in the beginning with God.

3. All things were made by him: And without him was nothing made, that was made.

4. In him was life, and the life was the light of men.

5. And the light shineth in darkness, and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. This man came for a witness, to bear witness of the light, that all thro' him might believe.

8. He was not the light, but came to bear witness of him that was the light.

*The Gospel at  
the third Mass  
on Christmas  
Day; and eve-  
ry Day at the  
End of Mass.  
\* Word.*

9. He

9. He was the true light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made, by him, and the world knew him not.

11. He came unto his own, and his own received him not:

12. But as many as received him, he gave them power to become the sons of God, to those that believe in his name.

13. Who are not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the word was made flesh, and dwelt among us: And we saw his glory, the glory as of the only begotten of the father, full of grace and truth.

15. John beareth witness of him, and cryeth out, saying: This was he of whom I spake: He, who shall come after me, is preferred to me: Because he was before me.

\* i. e. *More excellent.*

16. And we have all received of his fulness, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No man ever saw God: The only begotten son, who is in the bosom of the father, is he that declared him.

† i. e. *John the Baptist's testimony.*

*The Gospel on the third Sunday in Advent.*

|| *Sup. Promised by Moses.*

19. And this is John's † testimony, when the Jews sent Priests and Levites from Jerusalem to ask him: Who art thou?

20. And he confessed, and denied not: And confessed: I am not Christ.

21. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? || And he answered: No.

22. They said unto him then: Who art thou, that we may give an answer to those, who sent us? What sayest thou of thy self?

23. He said: I am the voice of one crying in the desert: Make strait the way of the Lord, as the Prophet Isaias said.

24. Now they that were sent, were of the Pharisees.

25. And they asked him, and said unto him: Why baptizest thou then, if thou be not Christ, nor Elias, nor the Prophet?

26. John answered them, saying: I baptize in water: But there stood one amidst you, whom ye know not.

27. He it is, that shall come after me, that is preferred to me: Whose shoe latchet I am not worthy to unloose.

28. These things were done in Bethany \* beyond \* *In the Greek Bethabara.*  
 ordan, where John was baptizing.

29. The next day, John saw Jesus coming unto him, and he said Behold the lamb † of God, be- † *Alluding to the Lamb,*  
 hold him, who taketh away the sin of the world. *which was slain in the Passover, and was a Type of the Messiah.*

30. This is he of whom I said: After me cometh a man, which is preferred to me, because he was before me.

31. And I knew him not. But I came to baptize in water, that he might be made manifest in Israel.

32. And John bare witness, saying: I saw the spirit descending like a dove, and he remained upon him. *The Gospel on the Octave of the Epiphany.*

33. And I knew him not: But he that sent me to baptize in water, the same said unto me: Upon whom thou shalt see the spirit descending and remaining upon him, he it is that baptizeth in the holy ghost.

34. And I saw, and bear witness, that this is the son of God.

35. The next day after, John stood, || and two of || *Sup. There. The Gospel on St. Andrew's Eve.*  
 his Disciples.

36. And seeing Jesus walk, he saith: Behold the lamb of God.

37. And the two Disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and saw them following him: And saith unto them: What seek ye? They said unto him: Rabbi (which is to say being interpreted master) where dwellest thou.

39. He saith unto them: Come, and see. They came, and saw where he dwelt, and abode with him that day. And it was about the tenth hour.

40. Now Andrew Simon Peter's brother was one of the two, who heard this from John, and followed him. \* *\* i. e. Jesus.*

41. He first findeth his brother Simon, and saith unto him: We have found the Messiah (which is, being interpreted, Christ.)

42. And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jonas: † Thou shalt be called Cephas, which is interpreted, Peter. † *i. e. A Dove. || i. e. A Rock.*

43. The day following he would go forth into Galilee, and he findeth Philip. And Jesus saith unto him: Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathaniel, and saith unto him: We have found him, whereof Moses wrote in the law,

law, and the Prophets foretold, Jesus of Nazareth the son of Joseph.

46. And Nathaniel said unto him: Can there any good come from Nazareth? Philip saith unto him: Come, and see.

*The Gospel in  
a Votive  
Mass of the  
holy Angels.*

47. Jesus saw Nathaniel coming to him, and he saith of him: Behold an Israelite indeed, in whom is no guile.

48. Nathaniel saith unto him: Whence knowest thou me? Jesus answered, and said unto him: Before Philip had called thee, when thou wast under the fig-tree, I saw thee.

49. Nathaniel answered him, and said: Rabbi, thou art the son of God, thou art the king of Israel.

50. Jesus answered, and said unto him: Thou believest because I said unto thee: I saw thee under the fig tree: Thou shalt see greater things than these.

51. And he saith unto him: Verily, verily, I say unto you: Ye shall see heaven open, and the angels of God ascending, and descending upon the son of man.



## CHAP. II.

*Jesus being bidden to a wedding in Cana, changeth water into wine. He goeth to Jerusalem and driveth the dealers out of the temple. The Jews would have him to shew them a sign. Many believe in him but he would not trust them.*

*The Gospel on  
the second  
Sunday after  
the Epiphany.  
\* The Jews u-  
sed to wash and  
purify their  
hands, and  
their feet, and  
not seldom  
their whole bo-  
dies, before  
they sat at  
Meat; for  
which Purifi-  
cation these  
water-pots  
were in a rea-  
diness in their  
eating Rooms.*

1. **A**ND the third day there was a marriage in Cana of Galilee: And the mother of Jesus was there.

2. And Jesus also was called, and his Disciples, to the marriage.

3. And when the wine failed, the mother of Jesus saith unto him: They have no wine.

4. Jesus saith unto her: Woman, what is that to me, and to thee? Mine hour is not yet come.

5. His mother saith to the servants: Do whatsoever he shall say unto you.

6. And there were set there six water pots of stone, according to the purification \* of the Jews, containing two or three firkins a piece.

7. Jesus saith unto them: Fill the water pots with water. And they filled them up to the brim.

8. And Jesus saith unto them: Draw now, and carry unto the steward of the house. And they carried.

9. When

9. When the steward had tasted the water that was made wine, and knew not whence it was, but the servants, who drew the water knew, he calleth the bridegroom.

10. And saith unto him: Every man at first serveth good wine, and when men have well drunk, then that which is worse: But thou hast reserved the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee: And manifested his glory, and his Disciples believed in him.

12. After this he went down to Capharnaum, he, and his mother, and his brethren, and his Disciples, and they continued there not many days.

13. And the Jew's passover was at hand, and Jesus *The Gospel on Monday in the fourth Week in Lent.* went up to Jerusalem.

14. And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.

15. And when he had made a whip of small cords, he drove them all out of the temple, both the sheep, and the oxen, and poured out the changer's money, and overthrew their counters.

16. And said to such as sold doves: Take these away, and make not my father's house, an house of merchandise.

17. And his Disciples remembered that it is written: The zeal of thine house hath eaten me up.

18. Then answered the Jews, and said unto him: What sign shewest thou unto us, since thou doest these things?

19. Jesus answered, and said unto them: Destroy this temple, and in three days I will raise it up.

20. The Jews replied: Forty six Years was this temple a building, and wilt thou raise it up in three days?

21. But he spoke of the temple of his body.

22. Therefore when he was risen from the dead, his Disciples remembered, that he had said this, and they believed the scripture, and the word which Jesus had said.

23. And when he was in Jerusalem on the feast day of the passover, many believed in his name, seeing the miracles which he wrought.

24. But Jesus did not commit himself unto them, because he knew all men.

25. And because he needed not that any should testify of man: For he knew what was in man.

*The Gospel on the Day of the Invention of the Holy Cross, May 3.*

*\* 1. e. A Doctor, or Teacher.*

*† 1. e. The Holy Ghost infused his*

*Grace into the Hearts of*

*Men, when they do not*

*think of him, and they hear*

*within them, selves a voice*

*saying unto them, turn to*

*God.*

*¶ Which were foretold by the*

*Prophet Ezekiel. 1. Cap. 36.*

*verse 24.*

*Whereof a Doctor of the Law*

*should not be ignorant.*

*~ When the Children of Israel were in*

*the Desert, they were bit-*

*ten by fiery Serpents; so*

*prevent which evil, God com-*

*manded Moses to erect a*

*brazen Serpent on high,*

*and that as many as would*

*look upon the said Serpent*

*would be cured of the bite of the fiery*

*Serpents.*

*Christ teacheth Nicodemus, that men must be regenerated in order to enter into the kingdom of God, sheweth God's great love for the world, and declareth the fate of unbelievers, John discouseth concerning Christ's power, Mission, &c.*

1. **T** Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

2. This man came to Jesus by night, and said unto him: Rabbi, we know that thou art come as a master \* from God. For no man can do the miracles, which thou doest, except God be with him.

3. Jesus answered, and said unto him: Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him: How can a man be born, when he is old? Can he enter the second time into his mother's womb, and be born again?

5. Jesus answered: Verily, verily I say unto thee; except a man be born of water, and the holy ghost, he cannot enter into the kingdom of God.

6. That which is born of the flesh, is flesh: And that which is born of the spirit, is spirit.

7. Marvel not that I said unto thee: Ye must be born again.

8. The spirit breatheth † where he will, and thou hearest his voice, but knowest not whence he cometh, or whither he goeth: So is every one, that is born of the spirit.

9. Nicodemus answered, and said unto him: How can these things be?

10. Jesus answered, and said unto him: Art thou a master in Israel, and knowest not these things? ¶

11. Verily, verily, I say unto thee, that we speak that which we know, and testify that which we have seen, and ye receive not our testimony.

12. If I speak to you of earthly things, and ye believe not, how shall ye believe, if I speak to you of heavenly things?

13. And no man hath ascended into heaven, but he that came down from heaven, the son of man which is in heaven.

14. And as Moses lifted up the serpent \* in the desert, so must the son of man be lifted up.

15. That every one, who believeth in him, may not perish, but have eternal life.



16. For God so loved the world, as to give his only begotten son: That every one, who believeth in him, may not perish, but have eternal life: *The Gospel on Monday in Whitsun Week.*

17. For God sent not his son into the world to judge the world, but that the world might be saved by him.

18. He that believeth in him, is not judged: \* But he that believeth not, is already judged: Because he believeth not in the name of the only begotten son of God. \* i. e. Condemned.

19. And the cause of this judgment † is, that light came into the world, and men loved darkness rather than light: For their works were evil. † i. e. Condemnation.

20. For every one that doeth evil, hateth the light, and cometh not to the light, lest his works should be reprov'd.

21. But he that acteth according to truth, cometh to the light, that his works may be made manifest, because they are wrought in God. †

22. After these things came Jesus, and his Disciples into the land of Judea; and there he abode with them, and baptized. † i. e. According to God's ordinance.

23. And John also was baptizing in Enon, near Salim: Because there was much water there: And they came, and were baptized.

24. For John was not yet cast into prison:

25. There arose therefore a dispute between the Disciples of John and the Jews \* concerning purification. †

26. And they came unto John, and said unto him: Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony, behold the same baptizeth, and all come to him. \* Sup. W. followed Christ: † i. e. Baptist.

27. John answered, and said: A man can receive nothing, except it be given him from heaven.

28. Ye your selves bare me witness, that I said: I am not Christ: But that I am sent before him:

29. He that hath the bride, is the bridegroom: But the friend of the bridegroom, who standeth, and heareth him, rejoiceth exceedingly, because of the bridegroom's voice: This my joy therefore is fulfilled:

30. He must increase, but I must diminish:

31. He that cometh from above, is above all: He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all.

32. And what he hath seen and heard, that he testifieth: And no man receiveth his testimony:

33. He that receiveth his testimony hath set to his seal, that God is true.

34. For he whom God hath sent, speaketh the words

\* Sup. Unto him.

words of God: For God giveth not the spirit by measure. \*

35. The father loveth the son: And hath given all things into his hands.

36. He that believeth in the son, hath eternal life: And he that is incredulous to the son, shall not see life, † but the wrath of God dwelleth on him.

† i. e. Shall not partake of eternal Life.



C H A P. IV.

*Jesus discourseth with the Samaritan woman concerning the living water, and her husbands. He telleth his disciples that he hath food which they know not, &c. Many of the Samaritans believe in Christ. He goeth into Galilee, and healeth the ruler's son.*

*The Gospel on Friday in the third Week in Lent.*

|| i. e. Thro' the Territories of Samaria.

\* So called, because Jacob bought a parcel of Ground near Sichem, and probably dug a Well therein; the Place here mentioned being the same that is in Genesis called Sichem.  
† Sup. Drink of.

1. **W**HEN Jesus therefore understood, that the Pharisees had heard that he made, and baptized more Disciples than John.

2. (Tho' Jesus baptized not, but his Disciples.)

3. He left Judea, and went back again into Galilee.

4. And being necessitated to pass thro' Samaria.

5. He came therefore to a city of Samaria which is called Sichar near the Manor, which Jacob gave to his son Joseph.

6. Now Jacob's well \* was there. Jesus therefore being tired of his journey, sat thus on the well. It was about the sixth hour.

7. There cometh a woman of Samaria to draw water. Jesus saith unto her: Give me to drink.

8. (For his Disciples were gone into the city to buy meat.)

9. Then saith the Samaritan woman unto him: How is it that thou who art a Jew, askest to drink of me, who am a Samaritan woman? For the Jews have no commerce with the Samaritans.

10. Jesus answered and said unto her: Hadst thou known the gift of God, and who it is that saith unto thee: Give me to drink: Perhaps thou wouldst have asked of him, and he would have given thee living water.

11. The woman saith unto him: Sir, Thou hast not wherewithal to draw, and the well is deep: Whence then shouldest thou have living water?

12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattel?

13. Jesus

13. Jesus answered, and said unto her: Whosoever drinketh of this water shall thirst again: But he that drinketh of the water which I shall give him, shall never thirst.

14. But the water which I shall give him, shall become in him a fountain of water springing up unto life everlasting.

15. The woman saith unto him: Lord, give me this water, that I may not thirst, neither come hither to draw.

16. Jesus saith unto her: Go, call thy husband; and come hither.

17. The woman answered and said: I have no husband. Jesus saith unto her: Thou hast well said: I have no husband.

18. For thou hast had five husbands; and he whom thou now hast, is not thy husband: This thou hast truly said.

19. The woman saith unto him: Lord, I perceive that thou art a Prophet.

20. Our fathers have adored on this mountain; and ye say, that in Jerusalem is the place in which men ought to adore.

21. Jesus saith unto her: Woman believe me, the hour is coming, when ye shall neither in this mountain, nor in Jerusalem adore the father.

22. Ye adore what ye know not: We adore what we know; for salvation is of the Jews.

23. But the hour cometh, and now is, when the true adorers shall adore the father in spirit and truth. For the father seeketh such to adore him.

24. God is a spirit, and they that adore him, must adore in spirit and truth.

25. The woman saith unto him: I know that the Messias (which is called Christ) is to come. When he is come, he will tell us all things.

26. Jesus saith unto her: I, who speak unto thee, am he.

27. Mean while came his Disciples: And they admired he would talk with the woman. Yet no man said: What seekest thou; or why talkest thou with her?

28. The woman then left her water-pot, and went her way into the city, and saith unto those men.

29. Come, and see a man, who told me all things whatsoever I have done: Is not he Christ?

30. They went therefore out of the city, and came unto him.

31. In the mean time his Disciples prayed him, saying: Rabbi, eat.

32. But he said unto them: I have meat to eat which ye know not.

33. Whereupon the Disciples said one to another, Hath any man brought him to eat.

34. Jesus saith unto them: My meat is to do the will of him who sent me, and to finish his work.

35. Do not ye say, that four months hence cometh the harvest? Behold I say unto you: Lift up your eyes, and look on the fields for they are white already to harvest.

36. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal: That both he, who soweth, and he, who reapeth, may rejoice together.

37. For herein is the saying true: One man soweth, and another man reapeth.

\* i. e. To gather the Fruit of the Seed of the Word of God, which the Patriarchs and the Prophets had planted in the Hearts of the Jews.

38. I sent you to reap that which ye did not labour: Other men laboured, and ye have entered into their labours.

39. And many of the Samaritans of the city believed in him, upon the word of the woman giving this testimony: He told me all things whatsoever I have done.

40. When the Samaritans then were come unto him, they prayed him to stay with them; and he abode there two days.

41. And many more believed in him upon his own word.

42. And they said unto the woman: Now we believe not upon thy word: For our selves have heard, and we know, that this is indeed the Saviour of the world.

43. And after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a Prophet hath no honour in his own country.

45. Being then come into Galilee, the Galileans received him, having seen all the things which he had done in Jerusalem on the feast day: For they also went unto the feast.

The Gospel on the twentieth Sunday after Pentecost.

46. So he came again into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum.

47. This man, when he had heard, that Jesus was come from Judea into Galilee, came to him, and prayed him to come down, and heal his son: For he was at the point of death.

48. Then said Jesus unto him: Except ye see signs and wonders ye do not believe

49. The ruler saith unto him: Lord come down before my son die.

50. Jesus saith unto him: Go thy way, thy son liveth. The man believed the word which Jesus spake unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, that his son lived.

52. Then asked he them the hour in which he began to amend: And they said unto him: Yesterday at the seventh hour the fever left him.

53. So the father knew, that that was the hour in which Jesus said unto him: Thy son liveth: And himself believed, and his whole house.

54. This is the second miracle which Jesus wrought, when he came from Judea into Galilee.



## C H A P. V.

*Jesus cureth a man, who had been thirty eight years in a languishing distemper, and ordereth him to carry away his couch on the sabbath day. The Jews cavil thereat, he answereth them, and saith that he doeth all his works in conjunction with his heavenly father, who had constituted him judge of all things; and that John, and his own works, and the father, and even Moses gave testimony of him.*

1. **A**fter these things there was a festival-day of the Jews, and Jesus went up to Jerusalem. *The Gospel on Ember Fri-*

2. Now there is in Jerusalem a sheep-pond, which is called in Hebrew, Bethesda, † having five porches. *day in the first Week in Lent. \* Where they*

3. In these lay a great multitude of sick folks, of blind, halt, withered, waiting for the moving of the water. *used to wash the Sheep designed for Sa-*

4. For the angel of the Lord went down at a certain season into the pond, and the water was moved; and he that had gone down first into the pond, after the moving of the water, was cured of whatsoever disease he lay under. *crifices. † 1. e. A House of Mercy.*

5. Now there was a certain man there, who had an infirmity for eight and thirty years.

6. When Jesus saw him lie, and knew that he had been ill, now of a long time, he saith unto him: Wilt thou be made whole?

7. The sick man answered him: Lord, I have no man, when the water is troubled, to put me into the pond: For while I am coming another goeth down before me.

8. Jesus saith unto him: Rise, take up thy bed, and walk.

9. And immediately the man was made whole; and he took up his bed, and walked. And on that day was the sabbath.

10. The Jews said therefore unto him that was cured: It is the sabbath, it is not lawful for thee to carry thy bed.

11. He answered them: He that made me whole, said unto me: Take up thy bed and walk.

12. They asked him: Who is that man, that said unto thee: Take up thy bed, and walk?

13. But he that was made whole knew not who it was; for Jesus withdrew from the multitude that was in the place.

14. Afterwards Jesus findeth him in the temple, and said unto him: Behold thou art made whole: Sin no more, lest something worse should happen thee.

15. The man went away, and told the Jews, that it was Jesus, who had made him whole.

16. Wherefore the Jews persecuted Jesus, because he did these things on the sabbath.

17. Jesus hereupon answered them: My father worketh hitherto, and I work.

18. Therefore the Jews sought the more to kill him: Because he not only broke the sabbath, but said also, that God was his father, making himself equal with God.

19. Then answered Jesus, and said unto them: Verily, verily I say unto you: The son can do nothing of himself, but what he seeth the father do: For what things soever he doeth, these also doeth the son likewise.

20. For the father loveth the son, and sheweth him all things that himself doeth: And he will shew him greater works than these, that ye may marvel.

21. For as the father raiseth up, and quickneth the dead: Even so the son quickneth whom he will.

22. The father doth not judge any man; but hath given all judgment to the son.

23. That all men may honour the son, as they honour the father. He that honoureth not the son, honoureth not the father, which sent him.

24. Verily, verily I say unto you, that he, who heareth my word, and believeth him who sent me, hath everlasting life, and cometh not under judgment, \* but hath passed from death to life.

25. Verily, verily I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the son of God: And such as hear shall live.

26. For

26 For as the father hath life in himself: So hath he given also to the son to have life in himself.

27. And gave him power to execute judgment, because he is the son of man.

28. Marvel not at this: For the hour cometh, in which all that are in the graves shall hear the voice of the son of man.

29. And such as have done good shall come forth unto the resurrection of life: But they that have done evil, unto the resurrection of judgment, \*

\* i. e. *Damnation.*

30. I can do nothing of my self: As I hear, I judge: And my judgment is just: Because I seek not mine own will, but the will of him that sent me.

31. If I bear witness of my self, my witness is not true.

32. There is another, who beareth witness of me: And I know, that the witness, which he beareth of me, is true.

33. Ye sent unto John, and he bare witness of the truth.

34. As for me, I receive not testimony from man; but these things I say, that ye might be saved.

35. He was a burning, and a shining light, and ye were willing for a time, to rejoice at his light.

36. But I have a greater witness than John's. For the works which the father gave me to perform; the same works, which I do, bear witness of me, that the father sent me.

37. And the father himself, who sent me, bare witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38. And his word dwelleth not in you, because ye believe not him, whom he hath sent.

39. Search the scriptures; for in them ye think, ye have life everlasting: And they are they which bear witness of me.

40. But ye will not come to me, that ye may have life.

41. I receive not glory from men.

42. But I know you: For ye have not the love of God in you.

43. I am come in my father's name, and ye receive me not: If an other come in his own name, him ye will receive.

44. How can ye believe, who receive glory of another; and seek not the glory, which is from God only?

45. Think not that I will accuse you to the father: There is one that accuseth you, Moses, in whom ye trust.

\* So is the  
Word Forſitan  
to be under-  
ſtood in this  
Place.

46. For had ye believed Moſes, ye would doubtleſs  
\* have believed me: For he wrote of me.  
47. But if ye believe not his writings, how ſhall  
ye believe my words?



C H A P. VI.

*Jeſus feedeth five thouſand men with five loaves and two  
fiſhes. The people would make him king. He with-  
draweth from them, and walketh on the ſea, towards his  
Diſciples, who were toſſed in a ſtorm. He teacheth them  
what they are to believe concerning the bread of life,  
which he affirms to be himſelf, and declareth unto them,  
that unleſs they eat his fleſh, and drink his blood, they  
ſhall not have life in them. Some of his Diſciples forſake  
him, being offended at ſuch diſcourſes; the Apoſtles ad-  
here to him, one whereof, he ſaith, is a devil.*

The Gospel on 1.  
Mid-lent  
Sunday.  
† So called in  
our Saviour's  
Days, becauſe  
it bounded on  
the City Tibe-  
rius: Which  
Herod built  
in Honour of  
Tiberias Ce-  
ſar.  
¶ i. e. To try  
him.

- A**fter theſe things Jeſus went over the ſea of  
Galilee, which is the Lake of Tiberias. †  
2. And a great multitude followed him, becauſe  
they ſaw the miracles which he had wrought on thoſe  
that were diſeaſed.  
3. Jeſus therefore went up into a mountain; and  
ſat there with his Diſciples.  
4. And the paſſover, a feſtival day of the Jews was  
at hand.  
5. When Jeſus then had liſted up his eyes, and had  
ſeen that a very great multitude was coming unto him;  
he ſaid unto Philip: Whence ſhall we buy bread, that  
theſe may eat?  
6. But this he ſaid; to tempt ¶ him: For he knew  
what he would do.  
7. Philip answered him: Two hundred penny-worth  
of bread is not ſufficient for them, that every man  
may take a little.  
8. One of his Diſciples, Andrew, Simon Peter's  
brother, ſaith unto him.  
9. There is a boy here, which hath five barley  
loaves, and two fiſhes: But what are theſe among ſo  
many?  
10. Then ſaid Jeſus: Make the men ſit down:  
Now there was much graſs in the place. So the  
men ſat down to the number of above five thouſand.  
11. Jeſus then took the loaves, and when he had  
given thanks, he diſtributed to them that ſat down,  
and gave them likewiſe of the fiſhes as much as they  
would.



12. And when they were filled, he said unto his Disciples: Gather the fragments, which remain, that they be not lost.

13. They gathered then, and filled twelve baskets with the fragments, of the five barley loaves, which were left after them that had eaten.

14. When those men therefore had seen the miracle which Jesus wrought, they said: This is truly the Prophet, which was to come into the world.

15. Whereupon Jesus perceiving, that they would come, and take him away by force to make him a king, fled away again into a mountain himself alone.

16. And when even was come, his Disciples went down unto the sea.

17. And when they had gone aboard a ship, they passed the sea towards Capharnaum: And it was now dark, and Jesus was not come unto them.

18. And the sea began to swell, by reason of a great wind that blew.

19. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing near the ship, and they were afraid.

20. But he saith unto them: It is I, fear not.

21. They would then have taken him into the ship; and forthwith the ship was at the land to which they went.

22. The next day, the multitude which stood on the other side of the sea, saw that there was no other boat there but one, and that Jesus did not go a ship-board with his Disciples, but that his Disciples only were gone.

23. But there came afterwards other ships from Tiberias near the place where they had the bread, after that the Lord had given thanks.

24. When the multitude therefore saw that Jesus was not there, nor his Disciples, they took shipping, and came to Capharnaum seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him: Rabbi, when camest thou hither?

26. Jesus answered them, and said: Verily, verily I say unto you: Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Work not for food which perisheth, but for that which lasteth unto eternal life, which the son of man shall give you: For him hath God the father sealed.

28. Then said they unto him: What shall we do, that we may work the works of God,

29. Jesus

29. Jesus answered, and said unto them: This is the work of God, that ye believe in him whom he hath sent.

30. They said unto him: What miracle dost thou work then, that we may see, and believe thee: What werkest thou?

31. Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.

32. Jesus said unto them: Verily, verily I say unto you: Moses gave you not the bread from heaven, but my father giveth you the true bread from heaven.

33. For the bread of God is that, which cometh down from heaven, and giveth life to the world.

34. Then said they unto him: Lord, give us always this bread.

35. Jesus said unto them: I am the bread of life: He that cometh to me shall not hunger, and he that believeth in me shall not thirst.

36. But I said unto you, that ye also have seen me, and believe not.

*The Gospel on  
the Anniver-  
sary of the  
Dead.*

37. All that the father giveth me, shall come to me: And him, who cometh to me, I will not cast out,

38. For I came down from heaven, not to do mine own will, but the will of him who sent me.

39. Now this is the will of the father who sent me, that I should loose none of all those which he gave me, but that I should raise them up again at the last day.

40. This is moreover the will of my father, who sent me: That every one, who seeth the son, and believeth in him, may have everlasting life, and I will raise him up again at the last day.

41. The Jews then murmured at him, because he had said: I am the living bread, which came down from heaven.

42. And they said: Is not this Jesus the son of Joseph, whose father, and mother we know? How then doth he say: I came down from heaven?

43. Jesus therefore answered, and said unto them: Murmur not among your selves.

44. No man can come to me, except the father who sent me, draw him: And I will raise him up again at the last day.

\* i. e. In the  
Books of the  
Prophets. *Isai-*  
25. C. 54.  
*The Gospel on*  
Ember Wed-  
nesday in  
Whitson  
Week.

45. It is written in the Prophets: \* And they shall be all taught by God. Every one who hath heard from the father, and hath learned, cometh to me.

46. Not that any man hath seen the father; but he, who is of God, the same hath seen the father.

47. Verily, verily I say unto you: He that believeth in me, hath everlasting life,

48. I am the bread of life.

49. Your fathers did eat manna in the desert, and are dead.

50. This is the bread which cometh down from heaven, that if any man eat thereof he die not.

51. I am the living bread, which came down from heaven. *The Gospel in a daily Mass for the Dead.*

52. If any man eat of this bread, he shall live for ever: And the bread that I will give is my flesh, which will give \* for the life of the world. *\* The Words in the Italick*

53. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? *Characters are read in the*

54. Then Jesus said unto them: Verily, verily I say unto you: Except ye eat the flesh of the son of man, and drink his blood, ye shall not have life in you. *Greek, and in my Opinion*

55. He that eateth my flesh, and drinketh my blood, hath life everlasting: And I will raise him up again at the last day. *necessary to be here inserted for the clearing of the*

56. For my flesh is meat indeed: And my blood is drink indeed. *Sense.*

57. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. *The Gospel on Corpus Christi Day.*

58. As the living father hath sent me, and as I live by the father: So he that eateth me, the same also shall live by me.

59. This is the bread, which came down from heaven: Not as your fathers did eat manna, and are dead. He that eateth of this bread, shall live for ever.

60. These things said he, as he taught in the synagogue, in Capernaum.

61. Many therefore of his Disciples who heard him, said: This is an hard saying, and who can hear it?

62. But Jesus knowing in himself, that his Disciples would hereupon murmur, said unto them: Doth this scandalize you?

63. If then ye shall see the son of man ascend up where he was before. †

64. It is the spirit † that quickeneth: The flesh \* profiteth nothing. The words, which I speak unto you, are spirit and life.

65. But there are some of you, who believe not. For Jesus knew from the beginning, who they were that believed not, and who he was that should betray him.

66. And he said: Therefore I told you, that no man can come to me, except it be given unto him by my father.

67. From this time many of his Disciples went back, and walked no more with him.

68. Where-

† Sup. How much more will ye be scandalized.

‡ i. e. The Spirit of God. That is the Holy Ghost quickeneth our Faith to believe things which we do not comprehend.

\* i. e. Carnal Thoughts profit nothing in divine Mysteries.

68. Whereupon Jesus said unto the twelve: Will ye also go away?

69. Then Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life.

70. We believe, and we know, that thou art Christ the son of God.

71. Jesus answered them: Have not I chosen you twelve, and one of you is a devil.

72. He meant Judas Iscariot the son of Simon: For the same was to betray him, being one of the twelve.



C H A P. VII.

*Jesus goeth privately to the feast of tabernacles. The Jews wonder at his doctrine. He justifieth his curing a man on the sabbath day. On the last day of the feast he promisetb the holy ghost to all those who shall come to him. The officers being so much taken with his discourse, would not lay hands upon him. The Pharisees say, that none but the ignorant people follow him. Nicodemus taketh his part, &c.*

*The Gospel on Tuesday in Passion Week. \* The Jews, as we read in Levit. 23. were commanded to erect Booths or Tabernacles covered with green Boughs, and to dwell therein on the fifteenth Day of the fourth Month for seven Days, in remembrance of their fathers dwelling in Booths or Tabernacles in the Wilderness. † Sup. As yet,*

1. **A**fter these things Jesus walked into Galilee, for he would not walk into Judea, because the Jews sought to kill him.

2. Now the Jews feast of tabernacles \* was at hand.

3. And his brethren said unto him: Depart hence, and go into Judea: That thy Disciples also may see the works, which thou doest.

4. For no man doeth any thing in secret, and seeketh himself to be in publick: If thou do these things, manifest thy self to the world.

5. For neither did his brethren believe in him.

6. Then Jesus said unto them: My time is not yet come: But your time is always ready.

7. The world cannot hate you: But me it hateth: Because I bear witness of it, that its works are evil.

8. Go ye up to this feast: I go not up to † the feast: Because my time is not yet fulfilled.

9. When he had said these things, he stay'd in Galilee.

10. But when his brethren were gone up, then went he also up to the feast, not openly, but as it were in secret.

11. Then the Jews sought him on the festival day, and said: Where is he?

12. And

12. And there was much murmuring among the multitude concerning him: For some said: He is a good man, others said: No, but he seduceth the people.
13. Yet no man spoke openly of him, for fear of the Jews.
14. Now about the midst of the solemnity, \* Jesus went up into the temple, and taught.
15. And the Jews marvelled, saying: How knoweth this man letters, since he did not learn?
16. Jesus answered them, and said: My doctrine is not mine, but his who sent me.
17. If any man will do the will of him, he shall know of the doctrine, whether it be of God, or I speak of my self.
18. He that speaketh of himself, seeketh his own glory: But he that seeketh the glory of him who sent him, is true, and no injustice is in him.
19. Did not Moses give you the law, and yet none of you observeth the law.
20. Why seek ye to kill me? The multitude answered, and said: Thou hast a devil: Who seeketh to kill thee?
21. Jesus answered, and said unto them: I have done one work, \* and ye all marvel.
22. Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers) and ye on the sabbath circumcise a man.
23. If a man on the sabbath receive circumcision, that the law of Moses should not be broken: † Are ye offended with me, because I have healed a man wholly on the sabbath?
24. Judge not according to the appearance, but judge just judgment.
25. Then said certain men of Jerusalem: Is not this he, whom they seek to kill?
26. And so he speaketh openly, and they say nothing to him. Have the rulers known indeed, that this is Christ?
27. But we know this man, and whence he is: Whereas when Christ cometh, no man knoweth whence he is.
28. Then Jesus cried out in the temple teaching, and saying: Ye both know me, and ye know whence I am: And I am not come of my self, but he that sent me is true, whom ye know not.
29. I know him; because I am of him, and he sent me.
30. They sought therefore to take him: And yet no man laid hands on him, because his hour was not yet come.
31. But.

\* Which lasted seven Days, and the eighth Day was the great Solemnity.

The Gospel on Tuesday in the fourth Week in Lent. † i. e. The Doctrine which I teach is not mine.

|| For ye circumcise on the Sabbath; whereas the Law saith: In it shall do no manner of Works.

Exod. 20. \* Sup. On the Sabbath Day.

† The Law says, that a Man must be circumcised the eighth Day after he is born. So that such as were born on the Sabbath Day must necessarily be circumcised the next Sabbath Day following, else the Law would be broken. Christ infers then, that if the Work of Circumcision be consistent with the Law on the Sabbath, they had no Reason to

*be offended with him for healing a Man on the Sabbath: This being according to the Law, since Circumcision is a Spiritual healing of the Soul.*

*a The Gospel on Monday in Passion Week.*

*\* The Jews look'd upon the Gentils as Vagabonds dispersed over all the Face of the Earth.*

*Hence St. Peter addresseth his first Epistle to the Strangers dispersed in Pontus, Galatia, &c.*

*† The Jews used to celebrate their Festivals for eight Days, and the first and last Days were great Solemnities.*

*Whence proceeds the Custom among us of solemnizing our great Feasts with an Octave.*

*¶ i. e. Bailiffs or Soldiers.*

31. But many of the people believed in him, and said: When Christ cometh, will he work more miracles than these which this man worketh?

32. The Pharisees heard the people murmuring these things concerning him: And the Chief Priests, and the Pharisees, sent ministers to take him.

33. Then said Jesus unto them: Yet a little while I am with you: And I go to him who sent me.

34. Ye shall seek me, but shall not find me: And where I am, ye cannot come.

35. The Jews therefore said among themselves: Whither will this man go, that we shall not find him? Will he go among the dispersed \* Gentils, and teach the Gentils.

36. What is this saying, which he hath said: Ye shall seek me, but ye shall not find me: And where I am, ye cannot come?

37. And in the last day, being the great day of the solemnity, † Jesus stood, and cried out saying: If any thirst, let him come to me, and drink.

38. He that believeth in me, as the scripture saith rivers of living waters shall flow out of his belly.

39. But this he said of the spirit, which those who believe in him, should receive: For the spirit was not as yet given, because Jesus was not as yet glorified.

40. Some of the multitude therefore; when they heard these his words, said: This is the Prophet in deed.

41. Others said: This is Christ: But some said: Doth Christ come from Galilee?

42. Doth not the scripture say; that Christ cometh of the seed of David, and from the town of Bethleher where David was?

43. So there rose a dissension among the people upon his account.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the ministers † to the Chief Priest and Pharisees. And they said unto them: Why have ye not brought him?

46. The ministers answered: No man ever spake like this man.

47. Then answered them the Pharisees: Are ye all seduced?

48. Have any of the Rulers, or of the Pharisees believed in him?

49. But this multitude, which knoweth not the law, are accursed.

50. Nicodemus, (he that came by night to Jesus, and was one of them) said unto them.  
 51. Doth our law judge a man, except it first hear from himself, and know what he doeth?  
 52. They answered, and said unto him: Art thou also a Galilean? Search the scriptures, and see that from Galilee, a Prophet riseth not.  
 53. And every man returned to his own house.

## C H A P. VIII.

*Jesus delivereth the woman taken in adultery. He saith, that he is the light of the world, and justifieth his doctrine. Answereth the Jews that boast of their pedigree from Abraham, sheweth them to be rather the children of the devil, and conveyeth himself from their cruelty.*

1. **A**ND Jesus went unto mount Olivet.  
 2. And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.  
 3. And the Scribes and Pharisees bring a woman taken in adultery, and having set her in the midst of the people.  
 4. They said unto him: Master, this woman was just now caught in adultery.  
 5. Now Moses in the law commanded us to stone such sinners. But what sayest thou?  
 6. This they said tempting him, that they might accuse him. But Jesus stooped down, and with his finger wrote on the ground.  
 7. So when they had continued asking him, he lift up himself, and said unto them: He that is without sin among you, let him first cast a stone at her.  
 8. And he stooped down again, and wrote on the ground.  
 9. When they heard these words, they went out one by one, \* beginning at the eldest: And Jesus alone remained, and the woman standing in the midst of the place.  
 10. Then Jesus lifting up himself, said unto her: Woman, who are those, who accused thee? Hath no man condemned thee?  
 11. She said: No man, Lord. Jesus said unto her: Neither will I condemn thee: Go, and sin no more.  
 12. Then spake Jesus again unto them, saying: I am the light of the world: He that followeth me, walketh

*The Gospel on Saturday in the third Week of Lent.*

*\* The Greek adds: Being convicted by their own Conscience.*

*The Gospel on Saturday in the fourth Week of Lent.*

walketh not in darkness, but shall have the light of life.

13. The Pharisees therefore said unto him: Thou bearest witness of thy self: Thy witness is not true.

14. Jesus answered, and said unto them: Tho' I bear witness of my self, my witness is true: Because I know whence I came, and whither I go: But ye know not whence I came, or whither I go.

15. Ye judge according to the flesh: I judge no man.

\* Sup. Judge together.

16. And if I judge, my judgment is true, because I am not alone: But I and the father, who sent me.

17. It is also written in our law, that the evidence of two men is true.

18. I am one that bear witness of my self, and the father who sent me, beareth witness of me.

19. Then said they unto him: Where is thy father? Jesus answered: Ye neither know me, nor my father: If ye had known me, ye would have known my father also.

20. These words spake Jesus in the treasury, as he taught in the temple: And no man laid hands on him: For his hour was not yet come.

*The Gospel on Monday in the second Week of Lent.*

21. Jesus said unto them again: I go away, and ye shall seek me, and shall die in your sins: Whither I go ye cannot come.

22. Then said the Jews: Will he kill himself, because he said: Where I go ye cannot come?

23. And he said unto them: Ye are from beneath, I am from above. Ye are of this world, I am not of this world.

† i. e. The Son of God.

24. Therefore said I unto you: Ye shall die in your sins: For if ye believe not that I am he, † ye shall die in your sins.

25. They said unto him: Who art thou? Jesus said unto them: The beginning, ‖ who also speak to you.

‖ i. e. I am the beginning of all things, I who speak to you.

26. I have many things to say; and to judge of you. But he that sent me is true, and I speak to the world those things, which I heard from him.

27. And they understood not that he said; that his father was God.

\* Sup. On the Cross.

28. Jesus therefore said unto them: When ye shall lift up \* the son of man, then shall ye know that I am he, and that I do nothing of my self, but as the father taught me, I speak these things.

29. And he that sent me is with me, and he hath not left me alone: For I always do the things which are pleasing to him.

30. As he spake these words, many believed in him:



31. Then said Jesus to those Jews, who believed in him: If ye persist in my word, ye shall be my Disciples indeed.

\* i. e. In the  
Observance of  
my Word.

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him: We are of the seed of Abraham, and were never in bondage to any man: How sayest thou then: Ye shall be free?

34. Jesus answered them: Verily, verily, I say unto you, that every one, who committeth sin, is the servant of sin.

35. Now the servant abideth not in the house for ever: But the son abideth for ever.

36. If the son therefore shall set you at liberty, ye shall be free indeed.

37. I know that ye are the children of Abraham: But ye seek to kill me, because ye do not relish my words.

38. I speak that which I have seen with my father: And ye do that which ye have seen with your father.

39. They answered, and said unto him: Abraham is our father. Jesus saith unto them: If ye are the children of Abraham, do ye the works of Abraham.

40. But now ye seek to kill me, the man who told you the truth, which I have heard from God: This did not Abraham.

41. Ye do the works of your father: Then said they unto him: We are not born of fornication. We have one father, which is God.

42. Jesus said unto them: If God were your father, ye would love me; for I proceeded from the father, and came to the world. Neither came I of my self, but he sent me.

43. Why do ye not know my speech? † Because ye cannot hear my word.

† The Children  
know the  
Speech of their  
Father. If then  
the Jew were  
God's Children  
as they pre-  
tended, they  
would have  
known Christ's  
Speech, being  
the Speech of  
God.

44. Ye are of your father the devil: And the desires of your fathers ye will do. He was a murderer from the beginning, and stood not in the truth. When he speaketh a lie, he speaketh of his own: For he is a liar, and the father of it.

45. But if I speak the truth, ye believe me not.

46. Which of you shall convince me of sin? If I tell you the truth, why do ye not believe me?

47. He that is of God, heareth the words of God. Ye therefore hear not, because ye are not of God.

48. Then answered the Jews, and laid unto him: Is it not well said of us, that thou art a Samaritan, and hast a devil.

49. Jesus answered: I have no devil: But I honour my father, and ye dishonour me.

The Gospel on  
Passion Sun-  
day.

Sup. My  
Glory.

\* i. e. Everla-  
lasting Death.

50. I do not seek my own glory: There is one who seeketh; † and judgeth.

51. Verily, verily I say unto you: Whosoever keepeth my word, shall never see death. \*

52. Then said the Jews: Now we know, that thou hast a devil: Abraham is dead, and the Prophets: And thou sayest: Whosoever keepeth my word shall never taste death.

53. Art thou greater than our father Abraham, who is dead? And the Prophets are dead. Whom dost thou make thy self?

54. Jesus answered: If I glorify my self, my glory is nothing: It is my father that glorifieth me, who, ye say, is your God.

55. And yet ye know him not: But I know him. And if I should say, that I know him not, I shall be like you, a liar. But I know him, and keep his word.

|| i. e. The Day  
of my Nativity  
according to  
the Flesh.

56. Your father Abraham rejoiced to see my day: † He saw it, and was glad.

57. Then said the Jews unto him. Thou art not yet fifty years old, and hast thou seen Abraham?

\* 'Tis an es-  
sential Pro-  
perty of God  
to be always.

58. Jesus said unto them: Verily, verily, I say unto you: Before Abraham was, I am. \*

59. Whereupon they took up stones to cast at him: But Jesus hid himself, and went out of the temple.

And therefore  
Christ expres-  
ses his eternal  
Being by the

Word I am.

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## CHAP. IX.

Word I am, I Jesus restoreth his sight to a man that was born blind. The Pharisees would not believe that such a miracle was wrought. They turn the man out of the synagogue. Jesus instructeth him. He believeth in Jesus, and adoreth him. God's judgment of the people, who think that they are enlightened.

The Gospel on  
Wednesday  
in the fourth  
Week in Lent.

1. **A**ND as Jesus passed by, he saw a man which was blind from his birth.

2. And his Disciples asked him: Rabbi, who did sin, this man, or his parents, that he should be born blind?

† Su. That he  
should be born  
blind.

3. Jesus answered: Neither did this man sin, nor his parents: † But that the works of God might be manifested in him.

|| Sup. This  
happened.

4. I must work the works of him who sent me, while it is day: The night cometh when no man can work.

5. While I am in the world, I am the light of the world.

6. When he had said these words, he spat on the ground, and tempered clay with the spittle, and daubed his eyes with the clay.

7. And said unto him: Go, wash in the Pool of Siloe (which is interpreted, sent.) He went therefore, and washed, and came seeing.

8. Whereupon the neighbours, and those, who had seen him before, and knew that he was a beggar, <sup>^</sup> said: Is not this he that sat, and begged? Some said: This is he.

*\* In the Greek: That he was blind.*

9. Others said: No, but he is like him. But he said: I am he.

10. They said therefore unto him: How were thine eyes opened?

11. He answered: That man, which is called Jesus, tempered clay, and daubed mine eyes, and said unto me: Go to the Pool of Siloe, and wash. And I went, I washed, and I see.

12. And they said unto him: Where is he? He saith: I know not.

13. They bring unto the Pharisees him, who had been blind.

14. Now it was the sabbath day, when Jesus tempered the clay, and opened his eyes.

15. Then again the Pharisees asked him how he had received his sight. He said unto them: He put clay upon mine eyes, and I washed, and do see.

16. Whereupon some of the Pharisees said: This man who keepeth not the sabbath, is not of God. But others said: How can a man that is a sinner, work these miracles? And there was a schism among them.

17. They say unto the blind man again: What sayest thou of him, who hath opened thine eyes? He said: He is a Prophet.

18. The Jews therefore did not believe that he had been blind, and had received his sight, until they called his parents.

19. And they asked them, saying: Is this your son, who, ye say, was born blind? How then doth he now see?

20. His parents answered them, and said: We know that this is our son, and that he was born blind.

21. But by what means he now seeth, we know not: Or who hath opened his eyes, we know not: Ask himself: He is of age, let him speak for himself.

22. This said his parents because they feared the Jews: For they had already agreed among them-

|| i. e. *Should*  
*be excommu-*  
*nicated.*

selves, that if any should confess he was Christ, he should be put out of the synagogue. ||

23. For which reason his parents said: He is of age, ask himself.

24. Then again called they the man that had been blind, and said unto him: Give glory to God. We know that this man is a sinner.

25. He said unto them: If he be a sinner, I know not: One thing I know, that whereas I was blind, I now see.

26. Then said they unto him: What hath he done to thee? How hath he opened thine eyes?

27. He answered them: I have told you already, and ye heard: Why would ye hear it again? Will ye also be his Disciples?

28. Then they cursed him, and said: Be thou his Disciple: But we are Moses his Disciples.

29. We know that God spake to Moses: But as to this man, we know not whence he is.

30. The man answered, and said unto them: Herein is a wonderful thing, that ye know not whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: But if any man be a worshipper of God, and doeth his will, him he heareth.

32. From the beginning of the world, it hath not been heard, that any man did open the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered, and said unto him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out: And when he had found him, he said unto him: Dost thou believe in the son of God?

36. He answered, and said: Who is he, Lord, that I might believe in him?

37. Jesus said unto him: Thou hast both seen him, and it is he, who talketh with thee.

38. And he said: I believe, Lord. And falling down, he adored him.

39. And Jesus said: For judgment came I into this world; that those, who see not, might see, and those, who see, might be made blind.

40. And some of the Pharisees who were with him, heard, and said unto him: Are we blind also?

41. Jesus said unto them: If ye were blind, ye should have no sin: But now ye say: We see. Your sin remaineth.

## C H A P. X.

*Christ giveth the character of the true pastor, and of the mercenary one. He saith that he is the door of the sheep, and the good pastor, that will lay down his life for his flock. The Jews design to stone him, because he should say that he was the son of God.*

1. **V**erily, verily, I say unto you: He that entreth not by the door into the sheepfold, but climb-eth up another way, is a thief, and a robber.

*The Gospel on Tuesday in Whitsun Week,*

2. But he that entreth by the door, is the pastor of the sheep.

3. To him the porter openeth, and the sheep understand his voice, and he calleth his own sheep by their name, and leaderh them out.

4. And when he hath let out his own sheep, he goeth before them: And the sheep follow him, because they know his voice.

5. And a stranger they follow not, but flee from him: Because they know not the voice of strangers.

6. This proverb spake Jesus unto them: But they understood not what he spoke unto them.

7. Jesus therefore said unto them again: Verily, verily, I say unto you, that I am the door \* of the sheep.

*\* Because God's Elect must pass thro' the Merits of his Death and Passion, as thro' a Door, into eternal Life.*

8. All, as many as came, † are thieves and robbers, and the sheep heard them not.

9. I am the door, by me if any man enter, he shall be saved: And he shall go in, and go out, and find pasture.

*† The Greek adds: Before me.*

10. The thief cometh not, but to steal, and to kill, and to destroy: I am come that they may have life, and that they may have it more abundantly.

11. I am the good pastor. The good pastor giveth his life for his sheep.

*The Gospel on the second Sunday after Easter, and for St. Thomas of Canterbury, December 29. and on his Translation, July 7.*

12. But the hireling, and he that is not the pastor, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: And the wolf snatcheth and scattereth the sheep.

13. Now the hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good pastor; And I know mine, and mine know me.

15. As the father knoweth me, and I know the father: And I lay down my life for my sheep.

16. And I have other sheep which are not of this fold: Them also I must bring, and they shall hear my voice, and there shall be one fold, and one pastor.

17. Therefore the father loveth me: Because I lay down my life, that I may take it again.

18. No man taketh it from me: But I lay it down of my self: And I have power to lay it down, and power to take it again. This commandment have I received of my father.

19. There arose again a division among the Jews for these words.

20. And many of them said: He hath a devil, and is mad: Why hear ye him?

21. Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?

22. Now the dedication \* was celebrated in Jerusalem, and it was winter time.

23. And Jesus walked in the temple, in Solomon's porch.

24. Then came the Jews round about him, and said unto him: How long dost thou keep our minds in suspense? If thou art Christ, tell us plainly.

25. Jesus answered them. I speak to you, and ye believe not. The works which I do in my father's name, these bear witness of me.

26. But ye do not believe, because ye are not of my sheep.

27. My sheep hear my voice; and I know them, and they follow me.

28. And I give them eternal life: And they shall never perish, neither shall any man snatch them out of my hand.

29. That which my father gave me is greater than all, and no man is able to pluck it out of my father's hand.

30. I and the father are one.

31. Then the Jews took up stones to stone him.

32. Jesus answered them: Many good works have I shewed you from my father, for which of those works do ye stone me?

33. The Jews answered him: We do not stone thee for a good work, but for blasphemy: And because that thou being a man makest thy self God.

34. Jesus answered them: Is it not written in your law: I said ye are Gods?

35. If he called them Gods, to whom the word of God came, and that the scripture cannot be broken.

36. Do ye say of him, whom the father sanctified, and sent into the world, thou blasphemest because I said: I am the son of God?

37. If I do not the works of my father, believe me

101.

38. But

\* i. e. The  
Feast of the  
Dedication of  
the Temple  
which was ce-  
lebrated once  
every Year.  
The Gospel on  
Wednesday  
in Passion  
Week.

38. But if I do: Tho' ye believe me not, believe the works, that ye may know, and believe that the father is in me, and I in the father.

39. Therefore they sought to take him: But he escaped out of their hands.

40. And he went away again beyond Jordan, towards that place where John at first baptized: And there he abode.

41. And many resorted unto him, and said: John indeed did work no miracle.

42. But all things whatsoever John said of this man were true. And many believed in him.

\*\*\*\*\*

## C H A P. XI.

*Christ raiseth Lazarus. Many Jews believe in him. The Chief Priests and Pharisees meet in council upon him. Caiphas prophesieth concerning him. He hideth himself. At the feast of the passover they enquire, and lay wait for him.*

1. **N**OW there was a certain man languishing, Lazarus of Bethany, of the town of Mary and Martha her sister. *The Gospel on Friday in the fourth Week in Lent.*

2. (And Mary was she, who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying: Behold he, whom thou lovest, is sick.

4. Which when Jesus heard, he said unto them: This sickness is not unto death, but for the glory of God, that the son of God may be glorified by it.

5. Now Jesus loved Martha, and her sister Mary, and Lazarus.

6. When he had heard then, that he was sick, he stayed two days in the same place.

7. Then after this he said unto his Disciples: Let us go to Judea again.

8. The Disciples say unto him: Rabbi: The Jews a while ago sought to stone thee, and goest thou thither again?

9. Jesus answered: Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if he walk in the night, he stumbleth, because the light is not in him.

11. These things said he, and afterward he said unto them:

them: Our friend Lazarus sleepeth: But I go that I may awake him from sleep.

12. Then said his Disciples: Lord, if he sleep, he shall do well.

13. But Jesus spoke of his death, whereas they thought he spoke of natural sleep.

14. Then said Jesus unto them plainly: Lazarus is dead.

15. And I am glad for your sakes, that I was not there, to the end ye may believe. But let us go to him.

\* A Greek Word which signifies Twins. The Gospel in a Mass for the Dead, on the Day of the Burial, or Deposition, and also the third, seventh and thirtieth Day.

16. Whereupon Thomas, which is called Didymus, said unto his fellow Disciples: Let us also go, that we may die with him.

17. Then came Jesus, and found, that he had been now four days in the grave.

18. (Now Bethany was but about fifteen furlongs from Jerusalem.)

19. And many of the Jews came to Martha and Mary to comfort them upon the death of their brother.

20. Then Martha, so soon as she heard that Jesus was coming, went to meet him: But Mary sat at home.

21. Then said Martha unto Jesus: Lord if thou hadst been here, my brother had not died.

22. But I know that even now God will grant thee whatsoever thou shalt ask of him.

23. Jesus saith unto her: Thy brother shall rise again.

24. Martha saith unto him; I know he will rise again in the resurrection on the last day.

25. Jesus said unto her: I am the resurrection, and the life: He that believeth in me, tho' he were dead, shall live.

26. And every one who liveth, and believeth in me, shall never die. ¶ Believest thou this?

¶ The Death of a Sinner, i. e. he excluded from Heaven.

27. She saith unto him; Yes Lord, I have believed, that thou art Christ the son of the living God, who art come into this world.

28. And when she spoke these words, she went, and called her sister Mary secretly, saying: The matter is come, and calleth for thee.

29. Which she no sooner heard, when she got up immediately, and came to him.

30. For Jesus was not as yet come into the town, but was still in the same place where Martha had met him.

31. The Jews then, which were with her in the house, and comforted her, perceiving that Mary rose up



up hastily, and went out, followed her, saying; She goeth to the grave to weep there.

32. When Mary was then come where Jesus was, and saw him, she fell down at his feet, and saith unto him: Lord if thou hadst been here my brother had not died.

33. When Jesus therefore saw her weeping, and the Jews also weeping, which came with her, he groaned in the spirit, and troubled himself.

34. And said: Where have ye laid him? They say unto him: Lord, come, and see.

35. And Jesus wept.

36. Then said the Jews: Behold how he loved him.

37. And some of them said: Could not this man, who opened the eyes of the man, which was born blind, have caused that this man should not die?

38. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone was laid over it.

39. Jesus saith: Take away the stone. Martha the sister of him that was dead, saith unto him: Lord, by this time he stinketh, for he has been four days in the grave.

40. Jesus saith unto her: Did not I say unto thee, that if thou wouldest believe, thou shouldst see the glory of God?

41. They took away the stone then; and Jesus lifting up his eyes, said: Father I thank thee that thou hast heard me.

42. And I know that thou hearest me always. But for the people's sake which stand by, I said it, that they may believe, that thou hast sent me.

43. When he had spoke these words, he cried with a loud voice: Lazarus come forth.

44. And immediately he that was dead came forth, bound hand and foot with grave bands, and his face was bound about with a napkin. Jesus said unto them: Loose him, and let him go.

45. Then many of the Jews, who came to Mary and Martha, and had seen the things which Jesus did, believed in him.

46. But some of them went to the Pharisees, and related unto them the things which Jesus had done.

47. Whereupon the Chief Priests and the Pharisees gathered a council, and said: What do we, for this man worketh many miracles?

48. If we suffer him thus, all will believe in him, and the Romans will come, and take away our place and nation.

*The Gospel on  
Friday in Pas-  
on Week.*

*\* The the High Priest, according to the Law of Moses, was to continue his Office for Life, yet at that time, the Kings of the Jews did usually sell the same, so as that some were not in that Office above a Year, which gave Occasion to the Evangelist to speak after that manner.*

49. But one of them named Caiphas, being the High Priest of that year, \* said unto them: Ye know nothing.

50. Neither do ye consider, that it is expedient for us, that one should die for the people, and that the whole nation perish not.

51. Now this he said not of himself: But being the High Priest of that Year, he prophesied that Jesus should die for the nation.

52. And not only for the nation, but to gather into one the children of God, which were dispersed.

53. Therefore from that day forth they thought of putting him to death.

54. Wherefore Jesus walked no more openly among the Jews, but went unto a country near the desert, into a city called Ephrem, and there abode with his Disciples.

55. And the Jews passover was at hand: And many went out of the country up to Jerusalem before the passover to purify themselves.

56. Then sought they for Jesus: And they discoursed among themselves, as they stood in the temple; What think ye, will not he come on the festival day? Now the Chief Priests and the Pharisees gave orders, that if any man knew where he was, he should discover it, that they might take him.

\*\*\*\*\*

## CHAP. XII.

*Mary anointeth the feet of Jesus. The Chief Priests conspire the death of Lazarus. Jesus entrath into Jerusalem mounted upon an ass. The Gentils desire to speak to him. He declareth that he will bring forth no fruit among them, till he is dead. When he is crucified he will draw all to him. Many rich folks believe in him, but confess him not openly.*

*The Gospel on Monday in the Holy Week.*

1. **T** Herefore came Jesus six days before the passover to Bethany, where Lazarus had been dead, whom Jesus raised.

2. And they made him a supper there, and Martha served: But Lazarus was one of those who sat with him at table.

3. Then took Mary a pound of ointment of precious spikenard, and anointed the feet of Jesus, and wiped them with her hair: And the house was filled with the odour of the ointment.

6. Wherefore

4. Whereupon one of his Disciples, Judas Iscariot, he that was to betray him, said.

5. Why was not this ointment sold for three hundred pence, and given to the poor?

6. This he said, not that he cared for the poor, but because he was a thief, and having the bag, he carried the things which were put therein.

7. Then said Jesus: Let her alone, that she may keep it for the day of my burial.

8. For ye have the poor always with you: But me ye have not always.

9. A great multitude of the Jews therefore knew that he was there: And they came not only for Jesus, but that they might see Lazarus, whom he had raised from the dead.

10. But the Chief Priests had thoughts of killing Lazarus also.

11. Because many of the Jews went away upon his account, and believed in Jesus.

12. On the next day, a great multitude which came to the feast, when they had heard that Jesus was coming to Jerusalem.

13. Took branches of palms, and went forth to meet him, and cried: Hosanna, blessed be the king of Israel, who cometh in the name of the Lord.

14. And Jesus found a young ass, and sat upon it, as it is written.

*Zacharias  
Chap. 9. v. 9.*

15. Fear not, daughter of Sion: Behold thy king cometh sitting on an asses colt.

16. These things his Disciples understood not at first: But when Jesus was glorified, then they remembered, that these things were written of him, and these things they did unto him.

17. The multitude therefore, which was with him when he called Lazarus out of the grave, and raised him from the dead, bare witness.

18. For which reason also a multitude came to meet him: Because they heard that he had wrought this miracle.

19. The Pharisees therefore said among themselves: Do ye see how we prevail nothing? Behold, the whole world is gone after him.

20. Now there were certain Gentils, some of them, who came up to adore on the festival day.

21. The same came to Philip, who was of Bethsaida of Galilee, and prayed him, saying: Sir, we would see Jesus.

22. Philip cometh, and telleth Andrew; again Andrew and Philip told Jesus.

23. And Jesus answered them, saying: The hour is come, that the son of man should be glorified.
- The Gospel on the Feast of St. Ignatius, Feb. 1. and of St. Laurence, Aug. 10. and for some other Martyrs, not Bishops.* 24. Verily, verily I say unto you: Except a grain of wheat, falling into the ground, die, it remaineth alone. But if it die, it bringeth forth much fruit.
- ¶ So as to refuse it nothing of the Pleasures of this World. \* i. e. That will lay down his life rather than break God's Laws.* 25. He that loveth his life, ¶ shall lose it. And he that hateth his \* life in this world, keepeth it unto life eternal.
- † i. e. The Devil. ¶ i. e. Upon the Cross. \* All Men faith the Greek. n The Gospel on the Day of the Exaltation of the Cross. Sep. 14.* 26. If any man serve me, let him follow me: And where I am, there shall also my servant be: If any man serve me, my father will honour him.
- † Isa. C. 53. ¶ i. e. The Power of the Lord, which shined in the Miracles wrought by Christ.* 27. Now my soul is troubled. And what shall I say? Father, save me from this hour; but therefore came I unto this hour.
28. Father, glorify thy name. Then there came a voice from heaven, saying. I have both glorified it, and I will glorify it again.
29. Whereupon the people who stood by, and heard the voice, said, that it thundred. Others said: An angel spake to him.
30. Jesus answered, and said: This voice came not for me, but for your sakes.
31. Now is the judgment of the world: Now shall the prince † of this world be cast out.
32. And I, if I be lifted up ¶ from the earth, will draw \* all unto me.
33. (Now this he said to give them to understand of what death he should die.)
34. The multitude answered him: We have heard out of the law, that Christ abideth for ever: And how sayest thou, the son of man must be lifted up? Who is this son of man?
35. Then said Jesus unto them: Yet a little while the light is among you: Walk while ye have the light, that the darkness overtake you not: He that walketh in darkness knoweth not whither he goeth.
36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and he went away, and hid himself from them.
37. But tho' he had wrought so many miracles before them, yet they believed nor in him.
38. That the laying of the prophet Isaias † might be fulfilled: Lord, said he, who hath believed the word which he heard from us? And to whom hath the arm ¶ of the Lord been revealed?
39. Therefore they could not believe, because Isaias said again.
40. He hath blinded their eyes, and harden'd their heart: Lest they might see with their eyes, and understand

derstand with their heart, and be converted, and I should heal them.

41. These things said Isaias when he saw his glory, and spake of him.

42. However, many even of the rulers believed in him : But did not confesse it, because of the Pharisees, lest they should be put out of the synagoge.

43. For they loved the glory of men, more than the glory of God.

44. And Jesus cried out, and said : He that believeth in me, believeth not in me, \* but in him who sent me. *\* i. e. As a meer Man such as I seem to be externally.*

45. And he that seeth me, seeth him who sent me.

46. I am come a light into the world : That every one who believeth in me, may not abide in darkness.

47. And if any man hear my words, and keep them not, I do not judge him. For I am not come to judge the world, but to save the world.

48. He that despiseth me, and receiveth not my words, hath one that judgeth him. The word which I spake, the same shall judge him in the last day :

49. For I have not spoken of my self, but the father who sent me, gave me in charge what I should say, and what I should speak.

50. And I know that his commandment is life eternal : What I speak then, as the father said unto me, so I speak.



### C H A P. XIII.

*Jesus girdeth himself, and washeth his Disciples feet. He sheweth John who shall betray him, commandeth them to love one another, and foretelleth that Peter shall deny him.*

1. **B**Efore the festival day of the passover, Jesus knowing that his hour was come for to pass out of this world unto the father : Having loved his own which were in the world, he loved them unto the end. *The Gospel on Maundy Thursday at Mass and at the washing of the Feet.*

2. And supper being ended, (the devil having now put into the heart of Judas Iscariot the son of Simon to betray him.)

3. Jesus knowing that the father gave all things into his hands, and that he came from God, and goeth to God.

4. He riseth from supper, and layeth aside his garments, and having taken a towel, he girded himself.

5. Then

5. Then he poured water into a bason, and began to wash his Disciples feet, and to wipe them with the towel wherewith he was girded.

6. He cometh therefore to Simon Peter. And Peter saith unto him: Lord, dost thou wash my feet:

7. Jesus answered, and said unto him: What I do thou knowest not now, but thou shalt know it hereafter.

8. Peter saith unto him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me.

9. Simon Peter saith unto him. Lord, not only my feet, but also my hands, and my head.

10. Jesus saith unto him: He that is washed, needeth not, save to wash his feet, but is thoroughly clean, and ye are clean, but not all.

11. For he knew who it was that should betray him: He therefore said: Ye are not all clean.

12. So after he had washed their feet, and had taken his garments: When he sat down again, he said unto them: Know ye what I have done to you?

13. Ye call me master, and Lord: And ye say well: For so I am.

14. If I then your Lord, and master, have washed your feet: Ye also ought to wash one another's feet.

15. I have given you an example, that as I have done to you, ye also should do the same.

\* A Greek Word, which signifies: One sent.  
16. Verily, verily, I say unto you. The servant is not greater than his master, neither is an Apostle \* greater than he that sent him.

17. If ye know these things, ye shall be blessed if ye practise them.

18. I speak not of you all: I know whom I have chosen: But that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me.

|| i. e. The Son of God.  
19. I tell it you now, before it cometh to pass; that when it shall come to pass, ye may believe that I am || he.

20. Verily, verily, I say unto you: He that receiveth any that I send, receiveth me: And he that receiveth me, receiveth him who sent me.

21. When Jesus had said these things, he was troubled in spirit, and protested, and said: Verily, verily I say unto you, that one of you shall betray me.

22. Then the Disciples looked one upon another, doubting of whom he spake.\*

23. Now there was leaning on Jesus his bosom one of his Disciples, whom Jesus loved.

24. Simon Peter therefore beckened \* to this Disciple, and said unto him: Who is it, of whom he speaketh? *\* The Greek reads: Beckened to him, that he should ask, who he was, of whom he speaketh.*

25. He then leaning upon Jesus his breast, saith unto him: Lord, who is it?

26. Jesus answered: He it is, to whom I shall reach dipped bread. And when he had dipped the bread, he gave it to Judas Iscariot Simon's son.

27. And after the morsel, Satan entered into him: And Jesus said unto him: That which thou doest, do quickly.

28. But none of those who sat at table, knew to what purpose he said this unto him.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him: Buy the things whereof we have need against the festival day: Or that he should give something to the poor.

30. Having then received the morsel, he went out immediately; and it was night,

31. Therefore when he was gone out, Jesus said: Now is the son of man glorified, and God is glorified in him.

32. If God be glorified in him: God shall also glorify him in himself: And shall forthwith glorify him.

33. Little children, yet a little while I am with you: Ye shall seek me: And as I said unto the Jews: Whither I go, ye cannot come: So I say unto you now. †

34. A new commandment give I unto you, that ye love one another: And that ye love one another as I have loved you.

35. By this shall all men know that ye are my Disciples, if ye have love one for another.

36. Simon Peter saith unto him: Lord which goest thou? Jesus answered: Whither I go, thou canst not follow me now: || But thou shalt follow hereafter.

37. Peter saith unto him: Why cannot I follow thee now? I will lay down my life for thee.

38. Jesus answered him: Wilt thou lay down thy life for me? Verily, verily I say unto thee: The cock shall not crow, till thou hast denied me thrice.

† Sup. That ye cannot come whither I go, until ye receive Grace and Strength from above.

|| i. e. To the Cross, because ye are not yet confirmed in Grace.

## C H A P. XIV.

*Christ comforteth his Disciples, telleth them that he is the way, and the life, assurcth them that whatsoever they ask in his name shall be granted by the father, promisetb to send them the Holy Ghost: And declarerh what sort of peace he designeth to give them.*

*The Gospel on  
St. Philip and  
Jacob's Day.  
May 1.*

1. **L** E.T. not your heart be troubled: Ye believe in God, believe in me also.

2. In my father's house are many mansions: If it were not so, I would have told you: For I go to prepare you a place.

3. And if I go, and prepare you a place, I will come again, and receive you to my self, that where I am, ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him: Lord, we know not whither thou goest: And how can we know the way?

*The Gospel on  
Whitsun Eve,  
and in a Vo-  
cative Mass for  
the Election of  
Popes.*

6. Jesus saith unto him: I am the way, and the truth, and the life: No man cometh unto the father, but by me.

7. If ye had known me, ye would have known my father also. And from henceforth ye shall know him, and ye have seen him.

8. Philip saith unto him: Lord, shew us the father, and it sufficeth us.

9. Jesus saith unto him: I am so long time with you; and have ye not known me? Philip, he that seeth me, seeth the father also. How sayest thou: Shew us the father?

10. Believe ye not that I am in the father, and that the father is in me? The words, which I speak to you, I speak not of my self, but the father, who dwelleth in me, doth the works. †

† Sup. Which I do.

11. Believe ye nor, that I am in the father, and that the father is in me? Else believe for the very works I sake.

‡ Sup. Which I do.

12. Verily, verily, I say unto you: He that believeth in me, the works which I do, shall he do also, and greater than these shall he do: Because I go to my father.

13. And whatsoever ye shall ask of my father in my name, that will I do: That the father may be glorified in the son.

14. If ye ask me any thing in my own name, I will do it.



15. If ye love me, keep my commandments.
16. And I will pray the father, and he shall give you another comforter, that he may abide with you for ever.
17. The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him. But ye shall know him; because he shall dwell with you, and be in you.
18. I will not leave you as orphans; I will come to you.
19. Yet a little while: And the world seeth me no more: But ye see me: Because I live, ye shall live also.
20. In that day, ye shall know, that I am in my father, and you in me, and I in you.
21. He that hath my commandments, and keepeth them: He it is that loveth me. And he that loveth me, shall be loved by my father: And I will love him, and will manifest my self to him.
22. Judas, not Judas Iscariot, saith unto him: *The Gospel on Whitsunday; and in a Volume of the Holy Ghost.* Lord, how comes it to pass, that thou wilt manifest thy self unto us, and not unto the world?
23. Jesus answered, and said unto him: If any man love me, he will keep my word, and my father will love him, and we will come unto him, and make our abode with him.
24. He that loveth me not, keepeth not my words, and the word which ye heard is not mine, but the word of my father who sent me.
25. These things have I spoken unto you, being present with you.
26. But the comforter the Holy Ghost, whom the father will send in my name, he shall teach you all things, and suggest unto you all things whatsoever I shall say unto you.
27. Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you: Let not your heart be troubled, neither let it be afraid.
28. Ye have heard, that I have said unto you: I go away, and I come unto you. If ye loved me, ye would surely be glad, that I go to the father: Because the father is greater than I. || *i. e. As I am a Man: \* i. e. The Devil cometh to take me in the Person of Judas: † i. e. Hath no sight to me:*
29. And now I have told you before it come to pass: That when it shall come to pass, ye may believe.
30. I shall not now speak much to you: For the Prince † of this world cometh, and hath nothing in me. †

31. But that the world may know, that I love the father, and as the father gave me commandment, so I do. Arise, let us go hence.



C H A P. XV.

*Christ repeateth his commandment of mutual love. He communicateth his secrets to the Apostles, as to his friends. He comforteth and strengtheneth them against the persecutions and sufferings which they are to expect in this world. And declareth that the Jews are void of excuse for their sins.*

*The Gospel for some days between Easter and Whitsunday; on the Eve of St. Simon and Jude Oct 27. on St. George's Day, April 23. Christian grafted on me, as on the Root.*

1. I Am the true vine, and my father is the husbandman.

2. Every branch in me, \* which beareth not fruit, he taketh away: And every one, which beareth fruit, he purgeth, that it may bring forth more on the Eve of fruit.

3. Now ye are clean for the word, which I spoke unto you.

4. Abide in me: And I in you. As the branch cannot bear fruit of it self, except it abide in the \* i. e. Every vine, so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: For without me ye can do nothing.

6. If any man abide not in me, he shall be cast forth as a branch, and shall wither; and men shall gather it, and cast it into the fire, and it burneth.

7. If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be granted unto you.

8. Herein is my father glorified, that ye bear much fruit, and become my Disciples.

9. As the father hath loved me, so have I loved you. Abide in my love.

10. If ye keep my commandments, ye shall abide in my love, as I have kept my father's commandments, and do abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be filled.

12. This is my commandment, that ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

*The Gospel on St. Barnabas's Day, and on the Eve of some Apostles.*

14. Ye are my friends, if ye do the things, which I command you.

15. Now I call you not servants: For the servant knoweth not what his master doeth. But I have called you friends, because I have imparted unto you all things whatsoever I have heard from my father.

16. Ye have not chosen me; but I have chosen you, and appointed you, that ye might go, and bring forth fruit, and that your fruit might remain: That whatsoever ye shall ask the father in my name, he may give it you.

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before you.

19. If ye had been of the world, the world would love his own: But because ye are not of the world, and that I have chosen you out of the world, therefore the world hateth you.

20. Remember my word, which I said unto you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: If they have kept my word, they will keep yours also.

21. But all these things will they do unto you for my name's sake: Because they know not him who sent me.

22. If I had not come, and spoken unto them, they had not had sin: But now they have no excuse for their sin.

23. He that hateth me, hateth my father also.

24. If I had not done works among you, which no other man had done, they should not have sin. But now they have both seen, and hated both me, and my father.

25. But this happened; that the word, which is written in their law, might be fulfilled: They hated me without cause.

26. But when the comforter cometh, whom I will send you from the father, the spirit of truth, which proceedeth from the father, he shall bear witness of me.

27. And ye shall bear witness also, because ye are with me from the beginning.

*The Gospel on  
St. Simon and  
Jude's Day,  
Oct. 28.  
i. e. Before  
it hated you:*

*|| Sup. My  
Works.*

*The Gospel on  
Sunday with-  
in the Octave  
of the Ascen-  
sion; and in a  
Votive Mass  
of the Holy  
Trinity.*

*† By your  
Words, and by  
your Miracles:*

*\* That ye should  
not totter, or  
stumble in your  
Faith.*

*a The Gospel  
on the fourth  
Sunday after  
Easter.*

*St. Chryso-  
stom. Homil. 2.  
77. in Cap. 16.*

*Joan expounds  
these three  
Verses thus.*

*The Holy  
Ghost, says he,  
will reprove*

*the World con-  
cerning sin,*

*for as much as  
Men did not  
believe in*

*Christ, whose  
Miracles they  
saw. Concern-*

*ing Justice, be-  
cause they re-  
fused to do him*

*Justice: tho'  
he be a mean-  
ed L. of*

*blameless,  
whereof his  
going to the*

*Father in or-  
der to be seen  
no more, was*

*an evident  
Mark.*

*And con-  
cerning Judg-  
ment, because*

*the Prince of  
this World is  
now judged:*

*That is, he is  
condemned,  
and his Em-  
pire is destroy-*

*ed: Which*

## C H A P. XVI.

*Christ foretelleth the persecutions which will happen, and  
sheweth that it is expedient for them he should go, that  
the Holy Ghost may come to reprove the world, &c. He  
exhorteth them to ask the father in his name whatever  
they want, and foretelleth their flight.*

**T**Hese things have I spoken unto you, that ye  
should not be scandalized.

2. They will put you out of the synagogues, yea,  
the hour cometh, that every one who killeth you, shall  
think he doeth God service.

3. And these things will they do unto you, because  
they have not known the father, nor me.

4. But these things have I spoken unto you, that  
when the hour shall come, ye may remember, that I  
told you of them.

5. I did not say these things unto you at the begin-  
ning, because I was with you. And now I go unto  
him, who sent me, and none of you asketh me: Whi-  
ther goest thou?

6. But because I have spoken these things unto  
you, sorrow hath filled your hearts.

7. Yet I tell you the truth: It is expedient for you,  
that I go: For if I go not, the comforter will not  
come unto you: But if I go, I will send him to you.

8. And when he is come, he will reprove the world  
concerning sin, and concerning justice, and concerning  
judgment.

9. Concerning sin || indeed, because they believed  
not in me.

10. Concerning justice, because I go to the father,  
and ye shall see me no more.

11. And concerning judgment, because the Prince of  
this world is now judged.

12. I have yet many things to say unto you: But ye  
cannot bear them at present.

13. But when he, the spirit of truth, is come, he  
shall teach you all truth: For he will not speak of  
himself: But will say whatsoever he shall hear, and  
he will shew you things to come.

14. He shall glorify me: For he shall receive of  
mine, and shall shew it unto you.

15. All things whatsoever the father hath are mine:  
Therefore said I, that he shall receive of mine, and  
shall shew it unto you.

a 16. A little while \* yet and ye shall not see me. *shall appear by the contempt*  
 And again a little while † and ye shall see me. Be- *my Disciples*  
 cause I go to the father.

17. Hereupon some of his Disciples said to one a- *shall have of his I ver.*  
 nother: What is this he saith unto us? A little *a The Gospel*  
 while, and ye shall not see ~~me~~ And again a little *on the third*  
 while, and ye shall see me: And because I go to the *Sunday after*  
 father.

18. They said therefore: What is this that he *Easter.*  
 saith? A little while: We know not what he speak- *\* Being fir-*  
 eth. *thence will be*

19. Now Jesus knew that they would ask him; he *Resurrection.*  
 therefore said unto them: Ye do enquire among your- *† Being the*  
 selves concerning this thing; because I said: A lit- *time from his*  
 tle while, and ye shall not see me: And again a little *Kej. ch. n*  
 while, and ye shall see me. *to his*

b 20. Verily, verily, I say unto you, that ye shall *firm, when*  
 weep and lament, but the world shall rejoice: *will be to the*  
 And ye shall be sorrowful, but your sorrow shall be *fallen*  
 turned into joy. *b The Gospel*

21. A woman, when she is in labour, hath sorrow, *for some*  
 because her hour is come; but when she is delivered *is between*  
 of the child, she remembereth no more the anguish, for *Easter and*  
 joy that a man is born into the world. *Whitlunday.*

22. In like manner, now ye have sorrow, but I will  
 see you again, and your heart will rejoice, and your  
 joy shall no man take away from you.

23. In that day ye shall ask me nothing: Verily, *The Gospel on*  
 verily, I say unto you: If ye ask the father any thing *the fifth Sun-*  
 in my name, he will give it you. *day after Ea-*

24. Hitherto ye have asked nothing in my name: *ster.*  
 Ask, and ye shall receive, that your joy may be full.

25. These things have I spoken unto you in pro-  
 verbs. The hour cometh, when I shall no more speak  
 unto you in proverbs, but I will shew you of the fa-  
 ther.

26. In that day ye shall ask in my name, and I say  
 not unto you, that I will pray the father for you.

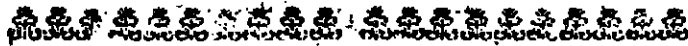
27. For the father himself loveth you, because ye  
 have loved me, and have believed that I came forth  
 from God.

28. I came forth from the father, and am come into  
 the world: Again I leave the world, and go to the  
 father.

29. His Disciples say unto him: Lo now thou  
 speakest plainly, and usest no proverb.

30. Now we know, that thou knowest all things,  
 and needest not, that any man should ask thee: By  
 this we believe that thou camest forth from God.

31. Jesus answered them: Do ye now believe?  
 32. Behold the hour cometh, yea is now come, that ye shall be dispersed every one to his own, || and shall  
 || Sup. Place leave me alone: But I am not alone, because the father  
 of abode. is with me.  
 33. These things have I spoken unto you, that in me ye might have peace, in the world ye shall have pressure, but have confidence, I have overcome the world.



C H A P. XVII.

*Christ prayeth for himself, and for his Disciples. He desireth they should be linked together in unity and truth, that they should be preserved from evil, and that the world may know that he was sent by the father.*

*The Gospel on Ascension Eve.*

1. **T**Hese things spake Jesus, and having lifted up his eyes to heaven, he said: Father glorify thy son, that thy son may glorify thee.  
 2. As thou hast given him power over-all flesh, that he may give life eternal to all those, whom thou hast given him.  
 3. Now this is life eternal, that they know thee, the only true God, and Jesus Christ whom thou hast sent.  
 4. I have glorified thee on earth: I have finished the work which thou hast given me to do.  
 5. And now glorify me thou, O father with thy self, with the glory which I had with thee before the world was.  
 6. I have manifested thy name to the men whom thou gavest me out \* of the world: Thine they were, and thou gavest them me: And they kept thy word.  
 7. Now they have known, that all things, which thou gavest me, are from thee.  
 8. Because I have given them the words, which thou gavest me: And they received them, and have known indeed, that I came forth from thee, and they believed that thou didst send me.  
 9. I pray for them: I pray not for the world, but for those, whom thou hast given me: Because they are thine.

*\* i.e. Choosing them out of the World.*

*The Gospel in a Votive Mass against Schism.*

10. And all mine are thine, and thine are mine: And I am glorified in them.  
 11. And now I am not in the world, but these are in the world, and I come to thee. Holy father preserve

serve

serve in thy name, those whom thou hast given me: || i. e. *One in will, in love*  
 That they may be one, || even as we are. *in understanding.*

12. While I was with them, I preserved them in thy name: Those, whom thou gavest me have I preserved: And none of them perished, but the son of perdition, that the scripture might be fulfilled.

13. And now I come to thee: And I speak these words in the world, that they may have my joy fulfilled in themselves.

14. I have given them thy word, and the world hath hated them, because they are not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest preserve them from evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them in truth: Thy word is truth.

18. As thou hast sent me into the world; I also have sent them into the world. \* i. e. *Consecrate them for the Work of preaching the Truth.*

19. And I sanctify myself for them: That they also may be sanctified in truth.

20. And I do not pray for them only, but also for those, who, thro' their word, shall believe in me.

21. That they all may be one, as thou father in me, and I in thee, that they also may be one in us: That the world may believe, that thou hast sent me.

22. And I have given them the glory, which thou gavest me: That they may be one, as we are one.

23. I in them, and thou in me: That they may be made perfect in one: And that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that where I am, they also, whom thou hast given me, may be with me: That they may see my glory, which thou hast given me, because thou hast loved me before the creation of the world.

25. Just father, the world hath not known thee: But I have known thee: And these have known, that thou hast sent me.

26. And I have made known thy name unto them, and will make it known. That the love wherewith thou hast loved me, may be in them, and I in them.

## C H A P. XVIII.

*Jesus is betrayed by Judas, taken by the Jews, led to Annas and Caiphas, struck on the cheek, denied by Peter, delivered up to Pilate, and postponed to Karabhas.*

*This Chapter and the next after are the Gospel on Good Friday.*

1. **W**HEN Jesus had said these things, he went out with his Disciples over the brook Cedron, where was a garden, into the which he entered, and his Disciples.
2. And Judas also, who betrayed him, knew the place: Because Jesus had often resorted thither with his Disciples.
3. Judas then having received a band of men, and officers from the Chief Priests and Pharisees, cometh thither with lanterns, and torches, and weapons.
4. Jesus therefore knowing all things, that should come upon him, went forth, and said unto them. Whom seek ye?
5. They answered him: Jesus of Nazareth. Jesus saith unto them: I am he. And Judas also, who betrayed him, stood with them.
6. So soon then as he had said unto them: I am he: They went backward, and fell to the ground.
7. Then asked he them again: Whom seek ye? And they said: Jesus of Nazareth.
8. Jesus answered: I have told you, that I am he: If therefore ye seek me, let these go their way.
9. That the word might be fulfilled which he said: Of those, whom thou gavest me, I have lost none.
10. Then Simon Peter having a sword, drew it, and struck the High Priest's servant, and cut off his right ear. And the servant's name was Malchus.
11. Whereupon Jesus said unto Peter: Put up thy sword into the scabbard. Shall not I drink the chalice which my father hath given me?
12. Then the band, and the captain, and the officers of the Jews took Jesus, and bound him.
13. And led him away to Annas first, for he was father in law to Caiphas, who was the High Priest that year.
14. Now Caiphas was he, who gave counsel to the Jews, that it was expedient, that one man should die for the people.
15. And Simon Peter, and another Disciple followed Jesus. And that Disciple was known unto the High Priest, and went in with Jesus into the High Priest's court.

\* Sup. But  
the Son of  
Perdition, viz.  
Judas.



16. But Peter stood without at the door. Therefore went out the other Disciple, which was known to the High Priest, and spoke to her that kept the door, and brought in Peter.

17. Then saith the servant maid that kept the door unto Peter. Art not thou also of this man's Disciples? He saith: I am not.

18. And the servants and officers stood at a coal fire and warmed themselves, for it was cold: And Peter also stood with them, and warmed himself.

19. The High Priest then asked Jesus concerning his Disciples, and his doctrine.

20. Jesus answered him: I spake openly to the world: I always taught in the synagogue, and in the temple, whither all the Jews resort: And in secret have I said nothing.

21. Why askest thou me? Ask those, who heard what I spoke to them: Behold they know what I said.

22. And when he had said these things, one of the officers, which stood by, gave Jesus a box on the ear, saying: Answerest thou the High Priest so?

23. Jesus answered him: If I have spoken evil, bear witness of the evil: But if well, why strikest thou me?

24. And Annas sent him bound unto Caiphas the High Priest.

25. And Simon Peter stood, and warmed himself. \* Sup. Kept  
They said therefore unto him: Art not thou also of his Disciples: He denied, and said: I am not. *themselves pure.*

26. One of the servants of the High Priest, the kinsman of him whose ear Peter cut off, saith unto him: Did not I see thee in the garden with him? † *Not the Paschal Lamb, for that they had eaten the*

27. Peter then denied again, and immediately the cock crew. *Night before;*

28. Then led they Jesus from Caiphas into the judgment-hall: And it was morning, and they themselves went not into the judgment-hall, lest they should be defiled, but \* that they might eat the pas- *but the Victims and other Offerings which they were to eat for seven*

29. Pilate then went out unto them, and said: What accusation do ye bring against this man? *Days more, and which they*

30. They answered, and said unto him: If he were not a malefactor, we should not have delivered him unto you. *could not do without being purified anew,*

31. Whereupon Pilate said unto them: Take ye him, and judge him according to your law. The Jews said unto him: It is not lawful for us to put any man to death. *had they entered into the House of a Pagan such as Pilate was.*

32. That the word of Jesus might be fulfilled, which he had said, signifying what death he should die.

33. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him: Art thou the king of the Jews?

34. Jesus answered: Sayest thou this of thy self, or did others tell it thee of me?

35. Pilate answered: Am I a Jew? Thy own nation, and the Chief Priests, delivered thee up to me; What hast thou done?

36. Jesus answered: My kingdom is not of this world: If my kingdom were of this world, my servants would have contended, that I should not be delivered up to the Jews: But now my kingdom is not from hence.

37. Pilate therefore said unto them: Art thou a king then? Jesus answered: Thou sayest that I am a king. To this end was I born, and for this purpose came I into the world, that I may bear witness of the truth: Every one that is of the truth, heareth my voice.

38. Pilate saith unto him: What is truth? And when he had said this, he went out again to the Jews, and saith unto them: I find no crime in him.

39. But ye have a custom, that I should release unto you one at the passover: Will ye therefore that I release unto you the king of the Jews?

40. Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.



## CHAP. XIX.

*Jesus is scourged, and crowned with thorns. Pilate is desirous to release him, but for fear of the Jews he passeth sentence of death upon him. He carrieth his cross, and is crucified between two thieves. The soldiers divide his garments, and cast lots for his vest. Jesus commendeth John to his mother, and his mother to John. He thirsteth, drinketh vinegar, and giveth up the ghost. His side is pierced, whence flow blood and water. His body is embalmed and interred.*

1. **T**HEN Pilate therefore took Jesus, and scourged him.

2. And the soldiers having platted a crown of thorns, put it upon his head, and clothed him with a purple robe,

3. AND

3. And they came to him, and said: Hail king of the Jews: And they boxed him.

4. Pilate therefore went forth again, and saith unto them: Behold I bring him forth to you, that ye may know that I find no crime in him.

5. (Then went Jesus forth carrying the crown of thorns, and the purple robe.) And he \* saith unto them: Behold the man. \* Pilate.

6. When the Chief Priests therefore and the officers had seen him, they cried out, saying: Crucify, Crucify him: Pilate saith unto them: Take ye him and crucify him: For I find no crime in him.

7. The Jews answered him: We have a law, and according to our law he ought to die, because he made himself the son of God.

8. When Pilate therefore heard this saying, he was the more afraid.

9. And he went again into the judgment-hall, and said unto Jesus: Whence art thou? But Jesus made him no answer.

10. Then saith Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered: Thou wouldest have no power against me, except it were given thee from above. Therefore he that delivered me unto thee, hath the greater sin.

12. And from thenceforth Pilate sought to release him: But the Jews cried out, saying: If thou release this man, thou art not Cesar's friend. For whosoever maketh himself a king, declareth against Cesar.

13. When Pilate heard these words, he brought Jesus forth, and sat down in the judgment seat, in a place called in Greek Lithostrotos, † and in Hebrew Gabbatha. †

14. And it was the preparation \* of the passover, about the sixth hour, and he saith unto the Jews: Behold your king.

15. But they cried out: Away, away with him, crucify him. Pilate saith unto them: Shall I crucify your king? The Chief Priests answered; We have no king but Cesar.

16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17. And he bearing his own cross, went forth to that, which is called the place of Calvary, † in the Hebrew, Golgotha. †

18. Where they crucified him, and two others with him, one on each side, and Jesus in the midst.

† i. e. Paved with Stones.

‡ i. e. High.

\* i. e. The Eve of the great Sabbath, which fell within the Solemnity of the Passover.

† i. e. A Scull.

‡ A Scull.

19. And Pilate wrote a title also, and put it on the cross. And the writing was: Jesus of Nazareth, the king of the Jews.

20. This title when read many of the Jews: Because the place, where Jesus was crucified, was near the city. And it was written in Hebrew, in Greek, and in Latin.

21. Then said the Chief Priests of the Jews unto Pilate: Write not, the king of the Jews: But that he said: I am the king of the Jews.

22. Pilate answered: What I have written; I have written.

23. Then the soldiers when they had crucified him, took his garments (and made four parts, to each soldier a part) and his coat. Now the coat was without seam, woven from the top all over.

24. They said therefore one to another: Let us not rent it, but let us cast lots for it, whose it shall be. That the scripture might be fulfilled, saying: They parted my garments among them, and upon my vesture they cast lots. And indeed these things the soldiers did.

\* i. e. Her Cousin. It being usual with the Jews to call all their Relations by the Name of Brother and Sister.

† That is, performed to her all the Duties which a Son oweth to his Mother.

The Gospel in a Votive Mass of the Passion.

‡ That is, the Prophecies concerning the Life and Death of the Messiah are finished.

\* Because it fell upon the Solemnity of the Passover.

25. Now there stood by the cross of Jesus his mother, and his mother's sister \* Mary, the wife of Cleophas, and Mary Magdalen.

26. When Jesus therefore had seen his mother, and the Disciple whom he loved, standing by, he saith unto his mother: Woman, behold thy son.

27. Then saith he to the Disciple: Behold thy mother: And from that hour the Disciple took her for his own. †

28. After this Jesus knowing that all things were accomplished, that the scripture might be fulfilled, said: I thirst.

29. Now there stood a vessel full of vinegar. And they environed with hislop a sponge full of the vinegar, and put it to his mouth.

30. When Jesus therefore had taken the vinegar, he said: It is finished. ‡ And having bowed his head, he gave up the ghost.

31. Then the Jews (because it was the preparation) that the bodies might not remain upon the cross, on the sabbath (for that was a great sabbath day) besought Pilate that their legs might be broken, and that they might be taken away.

32. Therefore came the soldiers, and broke indeed the legs of the first, and of the other, who was crucified with him.

33. But when they came to Jesus, and saw that he was already dead, they broke not his legs.

34. But

34. But one of the soldiers opened his side with a spear, and immediately there came out blood and water.

35. And he that saw it, bare witness: And his witness is true. And he knoweth that he saith true: That ye also might believe.

36. For these things were done, that the scripture might be fulfilled: A bone of him ye shall not break.

37. And again another scripture saith: They shall look on him whom they pierced.

38. And after these things, Joseph of Arimathea (for as much as he was a Disciple of Jesus, but secretly for fear of the Jews) begged of Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, who came to Jesus by night the first time, and brought a mixture of myrrhie and aloes, about an hundred pound weight.

40. Then took they the body of Jesus, and wound it in linnen cloths with the spices, as the manner of the Jews is to bury.

41. Now there was, in the place where he was crucified, a garden, and in the garden a new sepulchre, wherein no man was ever yet laid.

42. There laid they then Jesus, by reason of the Jews preparation day, \* because the sepulchre was nigh at hand.

\* i. e. The Eve of the great Sabbath.



## C H A P. XX.

*Mary Magdalen cometh first to the sepulchre, then Peter and John. Jesus appeareth to Mary, then to the Disciples. Thomas his incredulity is reproved. Christ worketh many miracles, which are not recorded.*

1. **T**HE first day of the week cometh Mary Magdalen unto the sepulchre early, when it was yet dark, and saw the stone taken away from the sepulchre. *The Gospel on Saturday in Easter Week.*

2. Whereupon she ran, and came to Simon Peter, and to the other Disciple, whom Jesus loved, and saith unto them: They took away the Lord out of the sepulchre, and we know not where they laid him.

3. Peter therefore went forth, and that other Disciple, and came to the sepulchre.

4. They ran both together, but the other Disciple out-ran Peter, and came first to the sepulchre.

5. And

5. And when he had stooped down, he saw the linnen cloths lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and saw the linnen cloths lie.

7. And the napkin, which had been upon his head, not lying with the linnen cloths, but wrapped together in a place apart.

8. Then went in also that Disciple, who came first to the sepulchre: And he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the Disciples went away again unto their own home.

*The Gospel on  
Thursday in  
Easter Week.*

11. But Mary stood without at the sepulchre weeping: And as she wept, she stooped down, and looked into the sepulchre.

12. And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13. They say unto her: Woman, why weepest thou? She saith unto them: Because they have taken away my Lord; and I know not where they have laid him.

14. When she had thus said, she turned back, and saw Jesus; but knew not, that it was Jesus.

15. Jesus saith unto her: Woman, why weepest thou? Whom seekest thou? She supposing that it was the gardener, saith unto him: Sir if thou hast taken him away, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her: Mary, she turned about, and saith unto him: Rabboni, (which is to say, Master.)

17. Jesus saith unto her: Touch me not: For I am not yet ascended to my father. But go to my brethren, and say unto them: I ascend to my father, and to your father; to my God, and to your God.

\* Sup. From  
mat.

18. Mary Magdalen cometh, and telleth his Disciples, saying: I have seen the Lord, and thus he said unto me.

*The Gospel on  
Low Sunday,  
and for Peace.*

19. When it was then late that day, being the first of the week, and the doors were shut, where the Disciples were assembled for fear of the Jews, Jesus came, and stood in the midst, and said unto them: Peace be unto you.

20. And when he had so said; he shewed them his hands and side. The Disciples were therefore glad when they saw the Lord.

21. Then said he unto them again: Peace be unto you: As the father sent me, so send I you.

22. When he had said these words, he breathed upon them: And he said unto them, receive ye the Holy Ghost.

23. Whose sins ye remit, they are remitted unto them: And whose sins ye retain, they are retained.

24. Now Thomas one of the twelve, who is called Didymus, was not with them when Jesus came.

25. The other Disciples therefore said unto him: We have seen the Lord. But he said unto them: Except I see in his hands the print of the nails, and put my finger into the place of the nails, and thrust my hand into the wound of his side, I will not believe.

26. And after eight days, again his Disciples were within; and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be unto you.

27. Then saith he unto Thomas: Reach thy finger hither, and feel \* my hands, and bring thy hand, and thrust it into my side: And be not incredulous, but faithful.

28. Thomas answered, and said unto him: My Lord, and my God.

29. Jesus said unto him: Thomas, thou hast believed, because thou hast seen me: Blessed are those, who have not seen, and have believed.

30. Jesus wrought also many other miracles, in the presence of his Disciples, which are not written in this book.

31. But these are written that ye might believe, that Jesus is Christ the son of God, and that in believing ye might have life thro' his name.

\*\*\*\*\*

## C H A P. XXI.

Jesus is made known to his Disciples by the great draught of fishes; whereupon Peter casteth himself into the sea. Christ dineth w<sup>th</sup> them. He asketh Peter thrice whether he loved him, and charged him to feed his lambs, and his sheep. He commandeth Peter to follow him, and not to be concerned about John. All the things which Christ did are not written.

1. **A**fter these things, Jesus manifested himself again to the Disciples at the sea of Tiberia. And thus did he manifest himself,

*The Gospel on  
Wednesday  
in Easter  
Week.*

2. There

2. There were together Simon Peter, and Thomas; which is called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his Disciples.

\* *In the Text  
come.*

3. Simon Peter saith unto them: I go a fishing. They say unto him: We also go \* with thee. And they went forth, and got up into the ship: And that night they caught nothing.

4. But when the morning was come, Jesus stood on the shore, yet the Disciples knew not that it was Jesus.

5. Then said Jesus unto them: Children have ye any meat? They answered him: No.

6. He saith unto them: Cast the net on the right side of the ship, and ye shall find some. They cast therefore; and now they were not able to draw the net for the multitude of fishes.

7. Therefore that Disciple, whom Jesus loved, said unto Peter: It is the Lord. When Simon Peter had heard that it was the Lord, he girt his coat about him (for he was naked) and cast himself into the sea.

8. But the other Disciples came in the ship (for they were not far from land, but as it were two hundred cubits) dragging the fish-net.

9. So soon then as they were come a shore, they saw a coal fire made, and fish laid thereon, and bread. †

† *Sup. Laid  
near it.*

10. Jesus saith unto them: Bring hither some of the fish, which ye have now caught.

11. Simon Peter went up, and drew the net to land, full of great fishes one hundred fifty three. And tho' there were so many, yet was not the net broken.

12. Jesus saith unto them: Come, dine. And none of them, who sat at meat, durst ask him, who art thou? Knowing that it was the Lord.

13. And Jesus cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus manifested himself to his Disciples, since he was risen from the dead.

¶ *In the Greek  
Jonas.*

*The Gospel on  
the Eve of St.  
Peter and St.  
Paul.*

*i. e. My  
People.*

† *Gr. Jonas.  
¶ Gr. Sheep.*

15. So when they had dined, Jesus saith unto Simon Peter: Simon, son of John ¶ lovest thou me more than these? He saith unto him: Yes Lord, thou knowest that I love thee. He saith unto him: Feed my lambs. \*

16. He saith unto him again: Simon, son of John ¶ lovest thou me? He saith unto him. Yes Lord, thou knowest that I love thee: He saith unto him: Feed my lambs. ¶



17. He saith unto him the third time: Simon son of John \* lovest thou me? Peter was grieved, because he said unto him the third time, lovest thou me? And he said unto him: Lord thou knowest all things: Thou knowest that I love thee: Jesus said unto him: Feed my sheep. ||

18. Verily, verily, I say unto thee: When thou wast young thou didst gird thy self, and walk where thou wouldest: But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wilt not.

19. Now this he said, signifying by what death he should glorify God. And when he had thus spoken, he saith unto him: Follow me.

20. Peter turned about, and saw that Disciple whom Jesus loved, following, who also leaned on his breast at supper, and said: Lord who is he that shall betray thee?

21. Therefore when Peter had seen him, he said unto Jesus: Lord, and what shall become of this man?

22. Jesus saith unto him: I will † have him to remain so \* until I come, what is that to thee? Follow thou me.

23. This saying therefore went abroad among the brethren, that that Disciple, should not die. Yet Jesus said not unto him: He shall not die; but || I will have him to remain so until I come, what is that to thee?

24. This is the Disciple, who beareth witness of, and wrote, these things: And we know that his testimony is true.

25. And there are also many other things which Jesus did. The which if they were written in particular, I suppose that even the world itself could not contain the books that might be written.

|| i. e. The Teachers and Preachers of my People.

The Metaphor consists in this, that as the Sheep bring forth Lambs,

so the Teachers and Preachers bring forth the People unto

Jesus Christ.

\* The Gospel on St. John

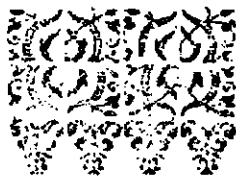
Evangelist's Day, Dec. 27.

† Greek. If I will, &c.

\* That is, not to follow me

by a violent Death, as Peter shall.

|| Gr. If I will.



# THE ACTS OF THE APOSTLES.

## CHAP. I.

*The Epistle at  
Mase on As-  
cenſion Day.*

1. I Spoke in my first treatise, O Theophilus, of all the things, which Jesus began to do, and teach.

2. Until the day in which he was taken up, after that he, by the Holy Ghost, had given commandments unto the Apostles whom he had chosen.

3. To whom also he shewed himself alive after his passion by many proofs, appearing unto them for forty days, and speaking of the kingdom of God.

*\* Gr. Being  
assembled to-  
gether.*

4. And as he was eating together with them, he commanded them, that they should not depart from Jerusalem, but wait for the promise of the father, which (saith he) ye have heard by my mouth.

5. For John indeed baptized in water, but ye shall be baptized in the Holy Ghost, not many days hence.

6. They therefore, that were assembled, asked him, saying: Lord, wilt thou at this time restore the kingdom to Israel.

7. And he said unto them: It is not for you to know the times, or the moments, which the father hath put in his own power.

8. But ye shall receive the virtue of the Holy Ghost which shall come upon you, and ye shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and unto the uttermost bounds of the earth.

*† Sup. And  
covered.*

9. And when he had pronounced these words, he was taken up in their sight, and a cloud received † him from their eyes.

10. And as they beheld him going to heaven, behold two men stood by them in white apparel.

11. Who also said: Ye men of Galilee, why stand ye looking up towards heaven? This Jesus, who is taken up from you into heaven, shall so come, as ye have seen him go into heaven.

12. Then

12. Then returned they to Jerusalem, from the mount which is called Olivet, that is nigh Jerusalem distant only a sabbath day's journey. ||

13. And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the son of James.

14. These all unanimously persevered in prayer with the women, and Mary the mother of Jesus, and with his brethren.

15. In those days, Peter rose up in the midst of the brethren, and said (now there was a multitude of men together about one hundred and twenty in number.)

16. Men and brethren, the scripture must needs be fulfilled, which the Holy Ghost foretold by the mouth of David concerning Judas, who was the leader of those who took Jesus.

17. Who was numbred among us, and had obtained part of this ministry.

18. And he indeed purchased a field with the reward of iniquity, and being hanged, he burst in the midst, and all his bowels gushed out.

19. And it was known unto all the inhabitants of Jerusalem, so that the same field was called in their language Haceldama, that is, a field of blood.

20. For it is written in the book of Psalms: Let their habitation be desolate, and let no man dwell therein; and his Bishoprick let another take.

21. Wherefore of these men, who have assembled with us, all the time that the Lord Jesus went in and out among us.

22. Beginning from the baptism of John, unto the day that he was taken up from us, must one be made witness with us of his resurrection.

23. And they appointed two, Joseph, who was called Barlabas, surnamed Justus, and Mathias.

24. And they prayed, and said: Thou Lord, who knowest the hearts of all men, shew which of these two thou hast chosen,

25. To take the place of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26. And they cast lots for them, and the lot fell upon Mathias, and he was numbred with the eleven Apostles.

*|| The Jews were allowed to go on the Sabbath Day only about a Mile to hear divine Service, so that a Place which was within a Mile of another, was said to be a Sabbath Day's journey from the same, as Mount Olivet was from Jerusalem. a The Epistle on St. Mathias's Day, Feb. 24.*

C H A P. II.

*The Epistle on  
V. his Sunday.  
|| i. e. Fifty  
Days, being  
the time be-  
tween the Pas-  
sover and their  
second great  
Feast, which  
was by the  
Greeks called  
Pentecost.*

*The Lesson be-  
fore the Epistle  
on Emmer  
Wednesday  
in Whitsun  
Week.  
\* i. e. Be-  
tween six and  
seven of the  
Clock in the  
Morning.*

1. **A**ND when the days of Pentecost || were accom-  
plished, they were all together in one place.
2. And suddenly there came a sound from heaven,  
as of a violent rushing wind, and it filled all the house  
where they sat.
3. And there appeared unto them cloven tongues as  
it were of fire, and it sat upon each of them.
4. And they were all filled with the Holy Ghost,  
and began to speak with divers tongues, as the Holy  
Ghost had inspired them.
5. Now there were dwelling in Jerusalem Jews,  
devout men out of every nation, which is under  
heaven.
6. When therefore this voice was noised abroad, the  
multitude came together, and was astonished, because  
every man heard them speak in his own tongue.
7. And they were all amazed, and marvelled, say-  
ing: Behold are not all these, who speak, Galileans?
8. And how hear we every man the language of  
the country in which we were born?
9. Parthians, and Medes, and Elamites, and such  
as dwell in Mesopotamia, in Judea, and Cappadocia,  
in Pontus, and Asia.
10. Phrygia, and Pamphylia, Egypt, and in the  
parts of Libya about Cyrene, and strangers of Rome,  
Jews also and Proselytes.
11. Cretes and Arabians, we do hear them speak in  
our tongues the wonderful work of God.
12. And they were all amazed and wondred, saying  
one to another: What meaneth this?
13. But others mocking, said: These men are full  
of new wine.
14. Then Peter standing up with the eleven raised  
his voice, and spake unto them: Ye men of Judea,  
and all ye who dwell in Jerusalem, be this known  
unto you, and give ear unto my words.
15. For there are not drunk as ye suppose, since it  
is the third \* hour of the day.
16. But this is that which was said by the prophet  
Joel.
17. And it shall come to pass in the last days (saith  
the Lord) I will pour out my spirit upon all flesh:  
And your sons, and your daughters shall prophecy:  
And your young men shall see visions, and your old  
men shall dream dreams.
18. And on my servants, and on my handmaids,

will I pour out in those days of my spirit, and they shall prophesie.

19. And I will shew wonders in heaven above, and signs in the earth beneath, blood and fire, and vapour of smoke.

20. The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord doth come.

21. And it shall come to pass, that whosoever calleth on the name of the Lord shall be saved.

22. Ye men of Israel, hear these words: Jesus of Nazareth a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye also know.

23. The same being delivered by the determinate counsel and foreknowledge of God, ye have crucified and slain by the hands of wicked men.

24. Whom God hath raised up, having loosed the pains of hell, according as it was impossible he should be detained by it.

25. For David saith concerning him: I foresaw the Lord always before my face: For he is on my right hand that I should not be moved.

26. Wherefore my heart did rejoyce, and my tongue leaped for joy, moreover also my flesh shall rest in hope.

27. Because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption.

28. Thou hast made known to me the ways of life: And thou shalt make me full of joy with thy countenance.

29. Men and brethren, let me boldly speak unto you of the patriarch David, that he is dead, and buried: And his sepulchre is with us unto this day.

30. For as much therefore as he was a prophet, and knew that God had sworn with an oath to him, that one of the fruit of his loins should sit on his throne.

31. He spoke prophetically of the resurrection of Christ, for neither was he left in hell, nor did his flesh see corruption.

32. This Jesus hath God raised again, whereof we are all witnesses.

33. Being exalted therefore by the right hand of God, and having received of the father the promise of the Holy Ghost, he hath poured out this which ye see, and hear.

34. For David ascended not into heaven: But he hath said: The Lord said unto my Lord, sit thou on my right hand.

35. Until I make thine enemies thy footstool.

36. Therefore let all the house of Israel most certainly know, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.

37. When they heard these things, they were struck with compunction of heart, and said unto Peter, and to the rest of the Apostles: Men and brethren, what shall we do?

38. Peter said unto them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: And ye shall receive the gift of the Holy Ghost.

39. For unto you is the promise, and to your children, and to all that are afar off, whomsoever the Lord our God shall call.

40. With many other words also did he testify and exhort them, saying: Save your selves from this depraved generation.

41. Such therefore, as received his word, were baptized: And that day there were added unto them about three thousand souls.

42. And they persevered in the Apostles doctrine, in the communion of breaking of bread, and in prayers.

43. And fear came upon every soul: Many wonders also, and signs were done by the Apostles in Jerusalem, and great was the terror of them all.

44. And all that believed, were together, and had all things common.

45. They sold their possessions, and goods, and divided them among all, as every one had need.

46. Continuing also with one accord daily in the temple, and breaking bread from house to house, they took their food with gladness, and simplicity of heart.

47. Praising God, and having favour with all the people. And the Lord increased daily, and linked together such as should be saved.

*aThe Epistle on  
St. Peter and  
Paul's Eve,  
June 28.*

*¶ The Jews  
used to pray in  
the Temple at  
the third, the  
sixth, the  
ninth, and the  
eleven Hour.  
And these they  
called the  
Hours of the  
Temple, or the  
Hours of  
Prayer.*

### C H A P. III.

1. **A**ND Peter and John went up into the temple, at the ninth hour ¶ of prayer.

2. And there was a certain man, which was lame from his mother's womb, whom they carried, and laid at the gate of the temple, which is called beautiful; that he might ask alms of those who went into the temple.

3. When this man saw Peter and John about to go into the temple, he prayed that he might receive an alms.

4. And

4. And Peter fastning his eyes upon him, with John, said : Look upon us.

5. And he looked earnestly upon them, hoping he might receive something from them.

6. Then Peter said : Silver and gold have I none : But that which I have give I thee : In the name of Jesus Christ of Nazareth, rise and walk.

7. And having taken him by the right hand, he lift him up, and forthwith the bones and the soles of his feet became firm.

8. And he leaping up stood, and walked, and went into the temple with them, walking, and leaping, and praising God.

9. And all the people saw him walking, and praising God.

10. And they knew that it was he, who sat for alms, at the beautiful gate of the temple : And they were exceedingly astonished and amazed, at that which had happened unto him.

11. And as he held Peter and John, all the people being amazed, ran unto them in the porch, which is called Solomon's.

12. And when Peter saw them, he answered unto the people : Ye men of Israel, why marvel ye at this, or why look ye earnestly at us, as if by our own virtue or power we had made this man to walk ?

*The Epistle on  
Wednesday  
in Easter  
Week.*

13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his son Jesus, whom ye indeed delivered up, and denied in the presence of Pilate, when he judged he should be released.

14. But ye have denied the holy one, and the just, and desired a murderer to be given unto you.

15. And ye have killed the author of life, whom God hath raised from the dead, whereof we are witnesses.

16. And in the faith of his name, this man, whom ye see and know, his name hath strengthened : And the faith which is by him, hath given this perfect health in the sight of you all.

17. And now brethren I know ye did it thro' ignorance, as did also your rulers.

18. But the things which God hath foretold by the mouth of all the prophets, that his Christ should suffer, he hath fulfilled.

19. Do ye penance therefore, and be converted, that your sins may be blotted out.

20. That ye may find mercy, when the times of refreshment shall come from the presence of the Lord,

and

and *when* he shall send him, who was preached unto you, Jesus Christ.

21. Whom the heaven must indeed receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world.

22. Moses indeed said: A prophet shall the Lord your God raise up unto you of your brethren, as ye would me so him shall ye hear in all things, whatsoever he shall speak unto you.

23. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

24. And all the prophets from Samuel, and since, who have spoken, told of these days.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham: And in thy seed shall all the families of the earth be blessed.

26. Unto you first God, having raised his son, sent him to bless you, that every one might turn from his wickedness.

C H A P. IV.

1. **A**ND as they spoke unto the people, the Priests, and the Governour of the temple, and the Sadducees || came upon them.

*¶ A Sect among the Jews, which denied the Resurrection.*

2. Being grieved that they taught the people, and preached in the person of Jesus the resurrection from the dead.

3. And they laid hands on them, and put them into custody until the next day: For it was then even tide.

*\* Sup. Who believed.*

4. However many of those, who had heard the word, believed: And the number of the men \* was five thousand.

5. And it came to pass on the morrow, that their Rulers, and Elders and Scribes, were gathered together in Jerusalem.

6. And Annas the High Priest, and Caiphas, and John, and Alexander, and as many as were of the race of the High Priest.

*† The Apostles.*

7. And having set them † in the midst, they asked: By what power, or in whose name have ye done this?

8. Then Peter being filled with the Holy Ghost, said unto them: Ye Rulers of the people, and Elders hear.

9. If we this day be examined, for a good deed done to an impotent man, how he hath been made whole.

10. Be



10. Be it known unto you all, and unto all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, that by the same, this man standeth before you whole.

11. This is the stone that was rejected by you builders, which is become the head of the corner.

12. And there is no salvation by any other. For there is no other name under heaven given to men whereby we must be saved.

13. Now when they saw the assurance of Peter and John, and perceived that they were illiterate men, and of the vulgar sort, they marvelled, and they knew them to have been with Jesus.

14. Beholding also the man which was healed standing with them, they could say nothing to the contrary.

15. They commanded them therefore to withdraw out of the council: And they conferred among themselves,

16. Saying: What shall we do to these men, For a miracle known indeed to all the inhabitants of Jerusalem is wrought by them: It is manifest, and we cannot deny it.

17. But that it spread no further among the people, let us threaten them, that they speak no more to any man in this name.

18. And they called them, and charged them, that they should not speak at all, nor teach in the name of Jesus.

19. But Peter and John answered, and said unto them: If it be just in the sight of God to hearken unto you rather than unto God, judge ye.

20. For we cannot but speak the things which we have seen and heard.

21. So when they had threatened them, they dismissed them, not finding how they might punish them for the people, because all men magnified the fact in that which had happened.

22. For the man was above forty years old, on whom this miraculous cure was wrought.

23. Being then dismissed, they came to their own, and reported unto them, how many things the Chief Priests and Elders had said unto them.

24. Which when they heard, they lift up their voice to God with one accord, and said: Lord, thou art he that made heaven and earth, the sea, and all things that are in them.

25. Who hast said by the Holy Ghost, *speaking by the mouth of our father David thy servant: Why did*

did the Gentils rage, and the people imagine vain things?

26. The kings of the earth stood up, and the princes assembled together, against the Lord, and against his Christ.

27. For there assembled indeed in this city, against thy holy child Jesus, whom thou hast anointed, Herod, and Pontius Pilate, with the Gentils, and the people of Israel.

28. For to do what thy hand and thy counsel decreed to be done.

29. And now Lord look upon their threatnings, and grant unto thy servants, to speak thy word with all assurance.

30. By stretching forth thy hand to heal, and that miracles and wonders may be wrought by the name of thy son Jesus.

31. And when they had prayed, the place where they were assembled together, was shaken: And they were all filled with the Holy Ghost, and spoke the word of God with confidence.

32. And the multitude of them that believed, were of one heart, and of one soul: Neither did any of them say, that any of the things which he possessed was his own, but they had all things in common.

33. And with great power did the Apostles bear witness of the resurrection of Jesus Christ our Lord: And great grace was in them all.

34. Neither was there any among them that wanted: For as many as were possessors of lands or houses sold them, and brought the price of the things that were sold.

35. And laid them down at the Apostles feet: And distribution was made unto every one as they had need.

36. And Joseph who was surnamed by the Apostles Barnabas (which is, being interpreted, the son of consolation) a Levite, native of Cyprus, having land, he sold it, and brought the price, and laid it at the Apostles feet.

## C H A P. V.

1. **B**UT a certain man named Ananias with Saphira his wife sold his land.

2. And defrauded of the price of the land, his wife being privy thereunto: And bringing a certain part thereof laid it at the Apostles feet.

3. Whereupon Peter said: Ananias, why hath Satan tempted

tempted ~~thy~~ heart to lie to the Holy Ghost, and to defraud of the price of the land?

4. Whilst it remained \* was it not thine, and when it was sold, was it not in thy power? † Why hast thou laid up this thing in thy heart? Thou hast not lied unto men, but unto God.

\* Sup. *Unfold.*  
† Sup. *To do what thou wouldest with the Price.*

5. When Ananias heard these words, he fell down, and gave up the ghost. And great fear came upon all that heard it.

6. And certain young men arose, took him up, and having carried him away, they buried him.

7. And it came to pass, about the space of three hours after, that his wife not knowing what was done, came in.

8. And Peter said unto her: Tell me woman, whether ye sold the land for so much? And she said: Yes, for so much.

9. Then Peter said unto her: Why have ye agreed together to tempt the spirit of the Lord? Behold the feet of those, who buried thy husband, at the door, and they shall carry thee away.

10. Immediately she fell down at his feet, and gave up the ghost. And the young men came in, and finding her dead, they carried her away, and buried her by her husband.

11. And great fear came upon all the church, and upon all those who heard these things.

12. And by the hands of the Apostles were many miracles and wonders wrought among the people: And they were all with one accord in Solomon's porch.

*The Epistle on Ember Wednesday in Whitsun Week; and within the Octave, and in a Votive of St. Peter and Paul.*

13. And none of the rest durst join themselves to them: But the people magnified them.

14. And the multitude of men and women, who believed in the Lord was daily increased.

15. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that as Peter passed by, his shadow at least might overshadow some of them, and they should be healed of their infirmities.

16. There came also together a multitude of the neighbouring cities to Jerusalem, bringing sick folks, and such as were vexed with unclean spirits, and they were all healed.

17. Then the High Priest rose up, and all those who were with him (which is the sect of the Sadducees) and were filled with zeal. \*

*Men who denied the Resurrection.*

18. And they laid hands on the Apostles, and put them in the common prison.

\* i. e. Indignation.

19. But the angel of the Lord by night opened the prison doors, and leading them forth, said.

20. Go, stand in the temple, and speak unto the people all the words of this life.

21. When they heard *these words*, they entered into the temple early in the morning, and taught. But the High Priest coming, and they that were with him, called the council together, and all the Elders of the children of Israel, and sent to the prison, to have them brought. \*

\* Sup. Before  
them.

22. But when the officers came, they opened the prison, and finding them not, they returned and told.

23. Saying, The prison truly found we shut with all care, and the keepers standing before the doors: But when we opened it, we found no man within.

24. When the Governour of the temple and the Chief Priests heard these words, they were in doubt what should become of them.

25. Then came a certain man, and told them: Behold the men, whom ye put in prison, are standing in the temple, and teaching the people.

26. Then went the governour with the officers, and brought them without violence: For they feared the people, lest they should have been stoned.

27. And when they had brought them, they set them before the council: And the High Priest asked them,

28. Saying: We have strictly charged you, that ye should not teach in this name: And behold ye have filled Jerusalem with your doctrine, and ye intend to bring upon us the blood of this man.

29. Whereupon Peter answering, and the Apostles, said: We ought to obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye have put to death, hanging him on a tree.

31. This man hath God exalted with his right hand, as being Prince and Saviour, for to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things, and the Holy Ghost, whom God gave to all those who obey him.

33. When they heard these words, they were cut to the heart, and took counsel to put them to death.

34. Then a certain Pharisee named Gamaliel a doctor of law, which was honoured by all the people, stood up in the council, and commanded the men to withdraw for a while,

35. And said unto them: Ye men of Israel, take heed to yourselves, what ye intend to do, in relation to these men.

36. For

36. For before these days, there rose up Theodas, boasting himself to be some great body, to whom a number of about four hundred men adhered: Who was slain, and all that believed him, were dispersed, and brought to nothing.

37. After this fellow rose up Judas of Galilee in the days of the enrolling, and drew away the people after him, he also perished, and all, even as many as followed him, were dispersed.

38. And now therefore I say unto you: Give over troubling these men, and let them alone: For if this counsel or work be of men it will come to nothing.

39. But if it be of God, ye shall not be able to destroy it, \* lest perhaps ye be found even to resist God. \* Sup. *Defist*  
And they consented to him. *then.*

40. And having called in the Apostles, after they had scourged them, they charged them that they should by no means speak in the name of Jesus, and then dismissed them.

41. And they departed from the presence of the council rejoicing that they were counted worthy to suffer reproach for the name of Jesus.

42. And daily in the temple, and from house to house, they ceased not to teach and preach the gospel of Jesus Christ.

## C H A P. VI.

1. **A**ND in those days, the number of the Disciples being increased, there arose a murmur of the Greeks † against the Hebrews, because their widows were despised in the daily ministry. † *Which received the Faith.*

2. Whereupon the twelve called the multitude of the Disciples together, and said: It is not reasonable *In Scripture Phrase, the*  
that we should leave the word of God, and serve ta- *World was di-*  
bles. *vided into*

3. Therefore, brethren, look ye out among you seven men of good repute, full of the Holy Ghost and wisdom, whom we may appoint over this work. *Greeks and Hebrews, that is, Jews and*

4. As for us, we will apply our selves to prayer, *Gentiles.*  
and to the ministry of the word.

5. And the saying pleased all the multitude: And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Procorus, and Nicanor, and Timon, and Parmenas, and Nicholas a stranger of Antioch.

6. These they set before the Apostles: And when they had prayed, they imposed hands on them.

7. And the word of the Lord increased, and the number of the Disciples was multiplied in Jerusalem exceedingly:

cedingly: Of the Priests also a great many obeyed the faith.

*The Epistle on St. Stephen's Day, Dec. 26. and his Invention, Aug. 3. \* i. e. Men made free from Slavery. These had a Synagogue apart, because the Freeborn Jews thought it beneath them to have Fellowship in Prayer with such Men.*

8. And Stephen being full of grace and fortitude did wonders, and great miracles among the people.

9. And there arose certain men of the synagogue, which is called *the synagogue* of the Libertins, \* and of the Cyrenians, and of the Alexandrians, and of those, who were of Cilicia and Asia, disputing with Stephen.

10. And they were not able to resist the wisdom and the spirit which spake in him.

11. Then they suborned men to say, they heard him speak blasphemous words against Moses, and against God.

12. They therefore stirred up the people, and the Elders, and the Scribes, and running together, they snatched him away, and brought him to the council.

13. And they set up false witnesses, which said: This man ceaseth not to speak words against the holy place, and the law.

14. For we heard him say: That this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us.

15. And all those who sat in council, looking steadfastly on him, saw his face as if it had been the face of an Angel.

CHAP. VII.

1. **T**HEN said the High Priest: Are these things so?

2. He said: Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan.

3. And said unto him: Go out of thy country, and from thy kindred, and come into the land which I will shew thee.

4. Then came he out of the land of the Chaldeans, and dwelt in Charan. And from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5. And he gave him no inheritance in it, no not a foot's breadth: But he promised to give it to him for a possession, and to his seed after him, tho' he had as yet no child.

6. And God told him, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7. And

7. And the nation to whom they shall be in bondage will I judge, said the Lord. And after these things they shall go forth, \* and serve me in this place. <sup>\* Sup. Out of that Land. i. e. Out of Egypt.</sup>

8. And he gave him the covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day: And Isaac begat Jacob: And Jacob the twelve patriarchs.

9. And the patriarchs moved with envy, sold Joseph into Egypt: † But God was with him. <sup>† i. e. In order to be carried into Egypt.</sup>

10. And delivered him out of all his afflictions, and gave him grace and wisdom in the sight of Pharaoh king of Egypt, who made him ruler over Egypt, and over all his house.

11. Now there came a famine over all Egypt, and Chanaan, and great affliction: And our fathers found no food.

12. But when Jacob heard, that there was corn in Egypt, he sent our fathers *thither* first.

13. And at the second time Joseph was known by his brethren, and his family was made known to Pharaoh.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, *consisting* in seventy five souls.

15. And Jacob went down into Egypt, and died, he and our fathers.

16. And they were carried over into Sichem, and laid in the sepulcher which Abraham bought for money from the sons of Hemor the son of Sichem.

17. But when the time of the promise which God had made unto Abraham, drew near, the people increased, and was multiplied in Egypt.

18. Till another king arose in Egypt, who knew not Joseph.

19. This man dealt craftily with our kindred, and afflicted our fathers, *forcing them* to expose their children to the end they might not live. <sup>|| i. e. To cast them into the River Nile.</sup>

20. The same time was Moses born, and was acceptable to God. He was nourished in his father's house three months.

21. And when he was exposed, Pharaoh's daughter took him up, and nourished him for herself as a son.

22. And Moses was learned in all the wisdom of the Egyptians, and was powerful in words, and in his deeds.

23. And when he was come to the age of forty years, it came into his heart to visit his brethren the children of Israel.

24. And seeing one of them wronged, he took his part, and having slain the Egyptian, avenged him that was oppressed.

25. For he thought his brethren would have understood, that God by his hands would save them, but they understood it not.

26. And the next day he appeared unto them as they strove, and would have reconciled them, saying: O men, ye are brethren, why offend ye one another?

27. But he, who did the injury to his neighbour, thrust him away, saying: Who nath appointed thee ruler, and judge over us?

28. Wilt thou kill me, as thou didst kill the Egyptian yesterday?

29. At this saying Moses fled, and was a stranger in the land of Madian, where he begat two sons.

30. And when forty years were expired, there appeared to him, in the desert of mount Sina, an angel in the flame of a bush on fire.

31. When Moses beheld it, he wondered at the sight: And as he drew near to take a full view of it, the voice of the Lord came to him, saying:

32. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Whereupon Moses trembled, and durst not behold.

33. Then said the Lord unto him: Take off the shoes of thy feet: For the place where thou standest is holy ground.

34. Seeing I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come and I will send thee into Egypt.

35. This Moses, whom they rejected, saying: Who hath appointed thee ruler, and judge? The same I say did God send as ruler and deliverer by the hands of the angel, which appeared to him in the bush.

\* Sup. Of the  
Land of E-  
gypt.

36. He led them out \* working miracles and wonders in the land of Egypt, and in the red sea, and in the desert forty years.

37. This is that Moses, who said unto the children of Israel: A prophet shall God raise up unto you of your brethren, as ye would me him shall ye hear.

38. This is he that was in the assembly in the wilderness with the angel, which spoke to him in mount Sina, and with our fathers: Who received the words of life to give unto us.

39. Whom our fathers would not obey, but repulsed him, and in their hearts turned back into Egypt.

40. Saying unto Aaron: Make us Gods who may go



go before us: For we do not know what is become of this Moses, who led us out of the land of Egypt.

41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42. Then God turned, \* and gave them up to serve the host<sup>†</sup> of heaven, as it is written in the book of the Prophets. O ye house of Israel, did ye offer me victims and sacrifices for the space of forty years in the wilderness?

43. And ye took unto you the tabernacle of Moloch, || and the star of your God Remphan, \* figures, which ye made, to adore them, and I will carry you away beyond Babylon.

44. The tabernacle of testimony was among our fathers in the wilderness, as God had ordained, speaking unto Moses, that he should make it according to the model which he had seen.

45. Which also our fathers receiving brought with Jesus<sup>†</sup> into the possession of the Gentiles, whom God drove out from the face of our fathers, || until the days of David.

46. Who found grace before God, and desired to erect a tabernacle for the God of Jacob.

47. But Salomon built him an house.

48. Tho' the most high dwelleth not in houses made with hands, as saith the prophet.

49. Heaven is my throne, and the earth my foot stool. What house will ye build me, saith the Lord? Or what is the place of my rest?

50. Hath not my hand made all these things?

51. Ye stiff-necked, and uncircumcised in hearts and ears, ye always resist the Holy Ghost, as your fathers did, to do ye.

52. Which of the prophets have not your fathers persecuted? And they have slain those who foretold the coming of the just one, of whom ye have been now the betrayers and murderers.

53. Ye who have received the law, by the disposition of angels, and have not kept it.

54. When they heard these things, they were cut to the heart, and they gnashed with their teeth at him.

55. But he being full of the Holy Ghost, and looking up stedfastly into heaven, saw the glory of God, and Jesus standing on the right hand of God. And said: Behold I see the heavens opened, and the son of man standing on the right hand of God.

56. Whereupon they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord.

57. And having cast him out of the city, they

\* Sup. From them.

† i. e. The Sun, Moon, and the Stars.

|| The God of the Sidonians.

'Tis a Corruption of the

Word Melech,

a Hebrew Word which

signifies a King.

\* The God of the Ammonites.

† i. e. Under the Command

of Joshua alias Jesus.

|| Sup. And it continued there.

stoned him: And the witnesses laid down their garments at the feet of a young man whose name was.

\* Sup. God. Saul.

58. And they stoned Stephen invoking, \* and saying: Lord Jesus receive my soul.

† i. e. He died the Death of a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he † slept in the Lord. Now Saul had consented unto his death.

The Epistle on Thursday in Whitsun Week.

C H A P. VIII.

1. **A**ND the same day there was a great persecution raised against the church, which was in Jerusalem, and they were all dispersed throughout the regions of Judea and Samaria, except the Apostles.

2. And devout men took care of Stephen's funeral, and made great lamentation over him.

3. Mean while Saul made havock of the church, entering into houses, and haling away men and women, committed them to prison.

4. Therefore they that were dispersed, went up and down preaching the word of God.

5. Then Philip being come down into the city of Samaria, preached Christ unto them.

† Sup. His Words.

6. And the people gave ear to the words which were spoken by Philip, having unanimously heard, † and seen the miracles which he wrought.

7. For unclean spirits crying with a loud voice, went out of many of those who were possessed.

8. And many sick of the palsy, and lame, were healed.

9. There was therefore great joy in that city. But there was in the city a certain man called Simon, who had been before a magician, and had seduced the people of Samaria, giving out that he was some great one.

10. To whom they all gave ear from the least to the greatest, saying: This is the power of God, which is called great.

11. And they hearkened to him, because he had for a long time bewitched them with his Sorceries.

12. But when they had believed Philip upon his preaching the gospel concerning the kingdom of God, both men and women were baptized in the name of Jesus Christ.

13. Then Simon himself believed also: And when he was baptized, he adhered to Philip: Besides he was surprized with admiration, when he saw the signs and miracles which were wrought.

14. Now

14. Now when the Apostles; which were in Jerusalem, had heard that Samaria received the word of God, they sent unto them Peter and John. *The Epistle on Tuesday in Whitsun*

15. Who, when they were come, prayed for them; that they might receive the Holy Ghost. *Week; and in a Votive of the Holy Ghost.*

16. For as yet he was not come upon them; but they were only baptized in the name of the Lord Jesus.

17. Then did they impose hands upon them, and they received the Holy Ghost.

18. And when Simon saw that by the imposition of the hands of the Apostles, the Holy Ghost was given, he offered them money,

19. Saying: Give me also this power, that upon whomsoever I shall impose hands, he may receive the Holy Ghost. Whereupon Peter said unto him.

20. Thy money perish with thee; because thou hast thought that the gift of God may be purchased with money.

21. Thou hast no part nor lot in this word. \* For thy heart is not right before God. *\* i. e. Mini-stry.*

22. Do penance therefore for this thy wickedness: And pray to God, that this thought of thy heart, may happily be forgiven thee.

23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24. Then answered Simon, and said: Pray ye to the Lord for me, that none of those things which ye have said, may come upon me.

25. And so when they had testified, and spoke the word of God, and preached the gospel in many towns of the Samaritans, they returned to Jerusalem.

26. And the angel of the Lord spoke to Philip, saying: Arise, and go toward the South, unto the way which goeth down from Jerusalem to Gaza: This is the desert way. *The Epistle on Thursday in Easter Week.*

27. And he arose, and went: And behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasures, was come to Jerusalem to adore. *† i. e. The way that leads to the Desert.*

28. And as he returned he sat in his chariot, and read Isaias the prophet.

29. And the Spirit said unto Philip: Go near, and join thy self to this chariot.

30. Then Philip ran towards him, and heard him read the prophet Isaias, and said: Dost thou think that thou understandest what thou readest?

31. He said: And how can I, except some man expound it to me? And he desired Philip to come up, and sit with him.

32. Now the place of the scripture which he read, was this: He was led as a sheep to the slaughter, and as a lamb dumb before his shearer, so opened he not his mouth.
- \* i. e. B his great Humility, he was delivered from the Judgment Death, so as that he should rise again, tho' he had died.* 33. In his humility his judgment \* was taken away. Who shall declare his generation, for his life shall be taken from the earth?
34. And the eunuch answered Philip, and said: I pray thee, of whom speaketh the prophet this? Is it of himself, or of some other man?
35. Then Philip opened his mouth, and beginning at that place of the scripture, preached unto him Jesus.
36. And as they went on the way, they came to a certain water: And the eunuch said: Here is water, what doth hinder me to be baptized?
37. And Philip said: If thou believest with all thy heart, thou mayest. And he answered, and said: I believe that Jesus Christ is the son of God.
38. And he commanded the chariot to stand still, and they went down both into the water, Philip and the eunuch, and he baptized him.
39. And when they were come up out of the water, the spirit of the Lord caught away Philip, and the eunuch saw him no more, and he went on his way rejoicing.
40. But Philip was found in Azotus, and as he passed by, he preached the gospel in all the cities, till he came to Cesarea.

C H A P. IX.

- The Epistle on the Conversion of St. Paul, Jan. 25.* 1. **A**ND Saul as yet breathing out threats and slaughter against the Disciples of the Lord, came to the High Priest.
- \* i. e. Of this Religion, viz. of the Christian Religion.* 2. And desired of him letters to the synagogues in Damascus: To the end, that if he found any of this way,  $\dagger$  men or women, he might bring them bound to Jerusalem.
3. And as he went on his journey, it came to pass that he drew near Damascus: And suddenly there shined round about him a light from heaven.
4. And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou me?
5. He said: Who art thou, Lord? And the Lord said: I am Jesus whom thou persecutest.  $\parallel$  It is hard for thee to kick against the sting.
6. And he trembling and astonished, said: Lord, what wilt thou have me do?
- ¶ In the Persons of my Disciples.*

7. And the Lord *said* unto him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men, who accompanied him, stood amazed, hearing indeed a voice, but seeing no man.

8. And Saul arose from the earth, and when his eyes were opened he saw nothing. But they held him by the hands, and led him into Damascus.

9. And he was there three days without sight, and did neither eat, nor drink.

10. And there was a certain Disciple in Damascus: And the Lord *said* unto him in a vision: Ananias. And he said: Lo, here I am, Lord.

11. And the Lord *said* unto him: Arise, and go into the street which is called *stait*: And enquire in the house of Judas for one called Saul of Tarsus: For behold he prayeth.

12. (And hath seen \* a man named Ananias coming <sup>\* Sup. In a</sup> in, and laying hands upon him, that he might receive <sup>Vision.</sup> his sight.)

13. Whereupon Ananias answered, Lord: I have heard by many of this man, how much evil he hath done to thy Saints in Jerusalem.

14. And here he hath authority from the Chief Priests to bind all who invoke thy name.

15. But the Lord *said* unto him: Go, for he is a chosen vessel unto me, to carry my name before the Gentils, and kings, and the children of Israel.

16. For I will shew him how great things he must suffer for my name's sake.

17. And Ananias went his way, and entred into the house: And having laid his hands on him, he said: Brother Saul, the Lord Jesus, who appeared unto thee in the way as thou camest, sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales, and he received sight, and arose, and was baptized.

19. And when he had taken nourishment, he was strengthened, and continued some days with the Disciples that were in Damascus.

20. And straightway he preached Jesus in the synagogues, affirming that he is the son of God.

21. And all that heard him, were amazed, and said: Is not this he that took by force in Jerusalem those who invocated this name, and came hither to the intent that he might bring them bound unto the Chief Priests?

22. But Saul waxed strong more and more, and confounded the Jews, who dwelt in Damascus, affirming that this is Christ.

23. And when many days had passed, the Jews consulted together, how they might kill him.

24. But their treachery was discovered to Saul. They did moreover keep guards at the gates day and night, that they might kill him.

25. Then the Disciples took him by night, and conveyed him away by the wall, letting him down in a basket.

26. And when he was come to Jerusalem, he attempted to joyn himself to the Disciples, but they were all afraid of him, and believed not that he was a Disciple.

27. Whereupon Barnabas took him, and brought him to the Apostles: And declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how confidently he had acted at Damascus in the name of Jesus.

28. And he was with them coming in, and going out of Jerusalem, and acting confidently in the name of the Lord.

29. He spoke also with the Gentils, and disputed with the Greeks: † But they sought to slay him.

† i. e. He mistaken that is, certain Greeks who embroiled the Jewish Religion.

30. Which when the brethren knew, they conveyed him to Cesarea, and sent him away to Tharsus.

31. In the mean while the church was in peace over all Judea, and Galilee, and Samaria, and was edified, walking in the fear of the Lord, and filled with the consolation of the Holy Ghost.

32. And it came to pass, that as Peter passed by all the Disciples, he came to the Saints which dwelt in Lydda.

33. And there he found a certain man named Eneas, which lay in his bed for eight years, and was sick of the palsy.

34. And Peter said unto him: Eneas, our Lord Jesus Christ healeth thee: Arise, and make thy bed. And he arose immediately.

35. And all that dwelt in Lydda, and Saron, saw him, and they were converted to the Lord.

36. Now there was in Joppa a certain Disciple named Tabitha, which being interpreted, is called Dorcas: \* This woman was, full of good works, and alms-deeds which she did.

\* i. e. A She-goat, or a Doe.

37. And it came to pass in those days, that she sickned and died. Whom, when they had washed, they laid in an upper room.

38. And whereas Lydda was near Joppa, the Disciples understanding that Peter was there, sent two men unto him, saying: Delay not to come unto us.

39. Then Peter arose, and went with them. And when he was come, they led him into the upper room, and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made for them.

40. But Peter having turned them all out, kneeled down, and prayed: And turning to the body, said: Tabitha, arise. And she opened her eyes: And when she saw Peter, she sat up.

41. And he gave her his hand, and lift her up. And when he had called the saints and widows, he presented her alive.

42. And it was known throughout all Joppa; and many believed in the Lord.

43. And it came to pass that he abode many days in Joppa in the house of one Simon a tanner.

# C H A P. X.

1. **T** Here was a certain man in Cesarea named Cornelius, a centurion \* of the company called the Italian band.

\* i. e. A Captain which commanded an hundred Men.

2. A religious man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always.

3. This man saw in a vision plainly, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4. And when he beheld him, he was seized with fear, and said: What is the matter, Lord? And the angel said unto him: Thy prayers, and thy alms, are come up in remembrance before God.

5. And now send men to Joppa, and call for one Simon whose surname is Peter.

6. He lodgeth with one Simon a tanner, whose house is by the sea side: He will tell thee what thou must do.

7. And when the angel which spoke to him, had departed, he called two of his household servants, and a soldier who feared the Lord, being one of those who were under his command.

8. When he had told them all, he sent them to Joppa.

9. And the next day, as they went on their journey, and drew near the city, Peter went up to the uppermost part of the house to pray about the sixth hour.

10. And being hungry, he would have eaten: But while they made ready, he fell into a trance.

11. And he saw heaven opened, and a certain vessel descending like a great sheet, let down by the four corners from heaven to the earth.

12. Wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13. And there came a voice unto him, saying: Arise, Peter, kill and eat.

14. But Peter said, God forbid, Lord, for I have never eaten any thing *that is* common and unclean.

15. And the voice said unto him again the second time: That which God hath purified, call not thou common.

16. This was done thrice, and the vessel was immediately received up again into heaven.

17. And while Peter doubted in himself what this vision which he had seen should mean: Behold the men sent by Cornelius enquired for Simon's house, and stood at the door.

18. And when they had called, they asked if Simon, which is surnamed Peter, were lodged there.

19. And as Peter was thinking of the vision, the spirit said unto him: Behold, three men seek thee.

20. Arise therefore, get thee down, and go with them, doubting nothing: For I have sent them.

21. Then Peter went down to the men, and said: Behold, I am he, whom ye seek: What is the cause of your coming hither?

22. They said: Cornelius the centurion, a just man, and one that feareth God, and hath a good character among all the nation of the Jews, was warned by an holy angel to send for thee into his house, and to hear words from thee.

23. Then Peter brought them in, and entertained them. And the next day he arose, and went with them: And some of the brethren from Joppa accompanied him.

24. And the day after he entered into Cesarea. And Cornelius waited for them, having called together his kinsfolks and near friends.

25. And it came to pass that as Peter was coming in, Cornelius met him, and falling down at his feet adored him.

26. But Peter took him up, saying: Arise, I myself also am a man.

27. And as he talked with him, he went in and found many that had come together.



28. And he said unto them: Ye know how abominable it is for a man that is a Jew to have any society with, or to approach unto a stranger: But God hath shewn me, that I should not call any man common or unclean.

29. For which reason, being sent for, I came without reluctance. I ask therefore for what cause have ye sent for me?

30. And Cornelius said: It is now four days since, and I was praying in my house at the ninth hour, and behold a man in white raiment stood before me, and said:

31. Cornelius, thy prayer is heard, and thine alms are in remembrance in the sight of God.

32. Send therefore to Joppa, and call hither Simon whose surname is Peter: He lodgeth in the house of Simon the tanner by the sea side.

33. Whereupon I sent immediately to thee. And thou hast well done in coming. Now therefore, we are all here present before thee, to hear all things whatsoever are commanded thee by the Lord.

34. Then Peter opened his mouth, and said: In truth I perceive that God is no respecter of persons:

35. But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36. God sent the word to the children of Israel, preaching peace thro' Jesus Christ (he is Lord of all.)

37. Ye know the word which was published over all Judea: For it began at Galilee, after the baptism which John preached. *The Epistle on Monday in Easter Week.*

38. How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil, for God was with him.

39. And we are witnesses of all the things which he did in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree.

40. Him God raised up the third day, and would have him to be made known.

41. Not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with him, after he rose from the dead. *\* Sup. In Person.*

42. And he commanded us to preach unto the people, and to testify, that it is he, which was appointed by God to be the judge of the quick and the dead. *The Epistle on Monday in Whitsun Week.*

43. All the prophets bear him witness, that all those, who believe in him, shall thro' his name receive the forgiveness of sins.

44. As Peter was speaking these words, the Holy Ghost fell on all those who heard the word.

45. And

45. And the faithful *which were* of the circumcision,\* and were come with Peter, were astonished: Because that on the Gentils also was poured out the grace of the Holy Ghost.  
*\* i. e. The circumcised: Jews which received the Faith.*

46. For they heard them speak with tongues, and magnify God.

47. Then answered Peter: Can any man forbid water, that these who have received the Holy Ghost as well as we, should not be baptized.

48. And he commanded them to be baptized in the name of *our* Lord Jesus Christ. Then prayed they him to tarry with them for some days.

C H A P. XI.

1. **A**ND the Apostles, and the brethren, which were in Judea, heard that the Gentils had also received the word of God.

2. Therefore when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3. Saying: Why didst thou go into men uncircumcised, and didst eat with them?

4. But Peter began, and related to them *the matter* in order, saying:

5. I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel like a great sheet let down from heaven by the four corners, and it came even unto me.

6. Into the which, when I had attentively looked, I considered and saw four-footed beasts, and *wild* beasts, and creeping things, and fowls of the air.

7. And I heard also a voice saying unto me: Arise, Peter, kill and eat.

8. But I said: Not so, Lord: For a common or unclean thing hath never entred into my mouth.

9. And the voice answered the second time from heaven: What God hath cleansed, call not thou common.

10. Now this was done thrice: And all were received up again into heaven.

11. And behold immediately there stood in the house wherein I was, three men sent from Cesarea to me.

12. And the spirit said unto me, that I should go with them, nothing doubting. And there went with me these six brethren also, and we entred into the man's house.

13. And he told us, how he had seen an angel standing in his house, and saying unto him: Send

to Joppa, and call for Simon, whose surname is Peter.

14. He shall speak to thee words, by which thou and all thy house shall be saved.

15. And as I began to speak, the Holy Ghost fell on them, as it did on us in the beginning.

16. Then remembered I the word of the Lord, who said: John indeed baptized in water, but ye shall be baptized in the Holy Ghost.

17. If God then gave them the same Grace as he did unto us, who believed in our Lord Jesus Christ: Who was I, that I should oppose God?

18. When they heard these things, they held their peace, and glorified God, saying: Then hath God also to the Gentils given repentance unto life.

19. Now they that were dispersed upon the persecution which arose at Stephen's death, went about as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20. But some of them were men of Cyprus and Cyrene, who when they entred into Antioch, spake to the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: And a great number of believers was converted unto the Lord.

*The Epistle on  
St. Barnabe's  
Day, June 11.*

22. And the report hereof came to the ears of the church, which was in Jerusalem: And they sent Barnabas as far as Antioch.

23. Who when he came, and had seen the grace of God, was glad: And he exhorted them all to continue in the Lord with purpose of heart.

24. For he was a good man, and full of the Holy Ghost, and of faith: And a great multitude was added unto the Lord.

25. Then went Barnabas to Tarsus, in quest of Saul: And when he had found him, he brought him to Antioch.

26. And they dwelt there a whole year together in the church, and taught a great number of people, so as that the Disciples were called Christians first in Antioch.

27. And in those days there came prophets from Jerusalem to Antioch.

28. And one of them, by name Agabus, stood up, and signified by the spirit, that there would be great dearth over all the world, which came to pass in the reign of Claudius.

29. Then the Disciples, every one according to his ability, resolved to send relief to the brethren who dwelt in Judea.

30. Which they did in effect; sending to the Priests by the hands of Barnabas and Saul.

C H A P. XII.

*The Epistle on St. Peter and Paul's Day, June 29.*

*\* i. e. The Feast of the Passover, during which time they eat unleavened Bread.*

1. **N**OW at the same time Herod the king stretched out his hands to afflict certain of the church.

2. And he killed James the brother of John with the sword.

3. And perceiving that it would please the Jews, he proceeded to take Peter also. Then were the days of unleavened \* bread.

4. When he had taken him, he put him in prison, giving him in charge to four bands, each consisting of four soldiers, intending after Easter to bring him forth to the people.

5. And Peter was indeed kept in prison: But prayer was made without intermission by the church unto God for him.

6. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison.

7. And behold the angel of the Lord stood by him, and a light shined in the room, and having struck Peter on the side, he awaked him, saying: Arise quickly. And the chains fell from his hands.

8. And the angel said unto him: Gird thy self, and put on thy shoes. And he did so. And he said unto him: Cast thy garment about thee, and follow me.

9. And he went out and followed him, and knew not that what the angel did was real; but thought that he had seen a vision.

10. And when they were past the first and second ward, they came to the iron gate that leadeth to the city, which opened to them of it self. And they went out, and walked forward one street: And forthwith the angel departed from him.

11. And when Peter was come to himself, he said: Now I know certainly that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

*† Sup. What was fit to be done.*

12. And when he had considered † a little, he came to the house of Mary the mother of John whose surname was Mark, where many were gathered together, and were praying.

13. And

13. And as he knocked at the wicker of the gate, a girl named Rhoda came to hearken.

14. And so soon as she knew Peter's voice, she opened not the gate for joy, but ran in and told, that Peter stood at the gate.

15. And they said unto her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

16. But Peter continued knocking. And when they had opened the door, they saw him, and were amazed.

17. Then he beckoned unto them with the hand that they should hold their peace, and declared how the Lord had brought him out of the prison, and he said: Tell these things to James, and to the brethren. And he departed, and went to another place.

18. And when it was day, there was no small stir among the soldiers about what was become of Peter.

19. And when Herod had sought for him, and found him not, he examined the keepers, and commanded them to be led away: \* And he went down from Judea to Cesarea, and there abode.

\* Sup. To be punished.

20. And he was angry with the Tyrians, and Sidonians: But they came with one accord to him, and having gained Blaesus † the king's Chamberlain they desired peace, because their countries were nourished by him.

† Sup. Of their side.

21. And upon a set day, Herod arrayed in royal apparel, sat in the judgment-seat, and made an oration unto them.

22. And the people in their acclamations cried out: They are the words of a God, and not of a man.

23. And immediately the angel of the Lord struck him: Because he gave not God the honour: And being eaten up by worms, he died.

24. But the word of the Lord increased, and was multiplied.

25. And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and took with them John, whose surname was Mark.

## C H A P. XIII.

1. **N**OW there were in the church which was in Antioch, prophets, and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster brother of Herod the tetrarch and Saul.

2. And as they offered the sacrifice ¶ unto the ¶ i. e. Of the Lord, and fasted, the Holy Ghost said unto them: *Body and Blood Separate of Christ.*

Separate me Saul and Barnabas, for the work unto which I have called them.

3. Then when they had fasted, and prayed, and *\* i. e. Had ordained them.* imposed hands \* on them, they sent them away.

4. So they being sent by the Holy Ghost, went to Seleucia, and from thence they sailed to Cyprus.

5. And when they were come to Salamina, † they preached the word of God in the synagogues of the Jews. And they had John also in the ministry.

† *The Capital City of Cyprus.*

6. And when they had gone over all the island as far as Paphos, they found a certain magician, a false prophet, a Jew, whose name was Barjesus.

7. Which was with the proconsul Sergius Paul a prudent man. This man having sent for Barnabas and Saul, desired to hear the word of God.

8. But Elimas the magician (for so is his name interpreted) opposed them, seeking to divert the proconsul from the faith.

9. Then Saul, who also is Paul, being filled with the Holy Ghost, set his eyes on him,

10. And said: O full of all guile, and all deceit, thou son of the devil, thou enemy of all justice, thou ceaseest not to pervert the right ways of the Lord.

11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, and shalt not see the sun for a certain time. And immediately there fell a mist and darkness upon him, and he went about seeking some body to lead him by the hand.

12. Then the proconsul, when he saw what was done, believed, marvelling at the doctrine of the Lord.

13. And when Paul and such as were with him had sailed from Paphos, they came to Perge in Pamphilia. But John departing from them, returned to Jerusalem.

14. And when they had passed thro' Perge, they came to Antioch in Pisidia: And went into the synagogue, on the sabbath days, and sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying: Men and brethren, if ye have any exhortation to make unto the people, say on.

16. Then Paul stood up, and making a sign with his hand that they should be silent, said: Men of Israel, and ye that fear God, give ear.

17. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with an high arm brought them out of it,

18. And

18. And bore with their behaviour in the wilderness for the space of forty years.

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. About four hundred and fifty years after: \* *Sup. Their going into the Land of Egypt.*  
And from thenceforth he gave them judges until Samuel the prophet.

21. And afterward they desired a king: And God gave them Saul the son of Cis, a man of the tribe of Benjamin, for the space of forty years.

22. And when he had removed him, he gave them David to be their king: To whom he gave testimony, saying: I found David the son of Jesse, a man after my own heart, who shall fulfil all my will.

23. Of this man's seed hath God according to promise, raised unto Israel a Saviour Jesus.

24. When John had preached before his coming the baptism of penance to all the people of Israel.

25. And when John had fulfilled his course, he said: I am not the man whom ye take me to be, but behold there cometh one after me, whose shoes I am not worthy to loose.

26. Men and brethren, children of the race of Abraham, and such among you as fear God, unto you is this word of salvation sent. *The Epistle on Tuesday in Easter Week.*

27. For those who dwell in Jerusalem and their rulers, not knowing him, nor the voices of the prophets which are read every sabbath day have fulfilled them in judging him.

28. And having found no cause of death in him, they desired Pilate that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher.

30. But God raised him from the dead on the third day.

31. And he was seen for many days by those who came up with him from Galilee to Jerusalem, and are unto this present time his witnesses to the people.

32. And we declare unto you that promise which was made unto our fathers.

33. For God hath fulfilled the same unto our children, in raising up Jesus again, as it is also written in the second Psalm: Thou art my son, this day have I begotten thee.

34. Now that he hath raised him from the dead so as, that he should no more return to corruption, he said thus: I will give you the holy faithful things of David.

35. And therefore he saith also in another place:  
Thou shalt not suffer thy holy one to see corruption.

36. For when David had served in his generation,  
by the will of God, he fell on sleep, and was laid unto  
his fathers, and saw corruption.

37. But he, whom God raised from the dead, saw  
no corruption.

38. Be it known unto you therefore men and bre-  
thren, that by this man is preached unto you the for-  
giveness of sins, and of all things from which ye could  
not be justified by the law of Moses.

39. In him is every man, who believeth, justified.

40. Beware therefore lest that come upon you, which  
is spoken of in the prophets.

41. Behold ye despisers, and wonder, and perish:  
For I work a work in your days, a work which ye  
shall not believe, tho' a man declare it unto you.

42. And when they were gone out, they prayed  
them to speak these words to them, the next sabbath  
day.

43. And when the synagogue brake up, many of  
the Jews, and of the strangers who served God, fol-  
lowed Paul, and Barnabas: Who spoke, and per-  
suaded them to continue in the grace of God.

44. The next sabbath day the whole city almost  
met together to hear the word of God.

45. But when the Jews saw the multitudes, they  
were filled with envy, and blasphemed, and contradicted  
those things which were spoken by Paul.

46. Then Paul and Barnabas, said boldly: To you  
it behoved us to speak the word of God: But since  
ye rebel it, and judge your selves unworrry of eternal  
life, behold we turn to the Gentils.

47. For so hath the Lord commanded us: I have  
set thee to be the light of the Gentils, that thou may-  
est be for *their* salvation unto the bounds of the earth.

48. When the Gentils heard this, they were glad,  
and glorified the word of the Lord: And as many as  
were pre-ordained to eternal life, believed.

49. And the word of the Lord was spread through-  
out the whole country.

50. But the Jews stirred up the religious, and ho-  
nourable women, and the chief men of the city, and  
raised persecution against Paul and Barnabas: And  
they cast them out of their limits.

51. Whereupon they shook off the dust of their feet  
against them, and came to Iconium.

52. The Disciples also were filled with joy, and  
with the Holy Ghost.



## C H A P. XIV.

1. **A**ND it came to pass in Iconium, that they went together into the synagogue of the Jews, and spoke, so as that a great multitude of the Jews and of the Greeks believed.

2. But such of the Jews as were incredulous, stirred up, and incensed the minds of the Gentils against the brethren.

3. They abode therefore a long time acting boldly in the Lord, who gave testimony unto the word of his grace, and granted miracles and wonders to be wrought by their hands.

4. But the multitude of the city was divided, and some adhered to the Jews, and some to the Apostles.

5. And when there was an assault made of the Gentils, and of the Jews, with their rulers, to use them despitefully, and to stone them,

6. Being informed thereof, they fled to the cities of Lycaonia, to Lystra and Derbe, and to all the country round about, and there they preached the gospel.

7. And there sat in Lystra a certain man impotent in his feet, being lame from his mothers womb, who never had walked.

8. The same heard Paul speak: Who stedfastly beholding him, and perceiving that he had faith to be healed.

9. Said with a loud voice: Stand upright on thy feet. And he leaped, and walked.

10. And when the multitude had seen what Paul did, they lifted up their voice in the Lycaonian tongue, saying: The Gods in the shape of men are come down to us.

11. And they called Barnabas, Jupiter, and Paul, Mercury; because he was the chief speaker.

12. The Priest also of Jupiter, which was before the city, brought oxen and garlands before the gates, and would have offered sacrifice with the people.

13. Which when the Apostles, Barnabas and Paul understood, they rent their garments, and ran in among the people, crying out.

14. And saying: O men! Why do ye these things? We also are mortal men like your selves, and preach unto you that ye should be converted from these vain things to the living God, who made heaven and earth, the sea and all things that are therein.

15. Who in past generations, suffered all nations to walk in their own ways:

16. And yet he left not himself without witness in that he did good from heaven, giving rain and fruitful seasons, filling our hearts with food and gladness.

17. And when they had said these things, they could scarce restrain the people from sacrificing to them.

18. And there came certain Jews from Antioch, and Iconium, who perswaded the people, and having stoned Paul, they drew him out of the city, supposing he had been dead.

19. But when the Disciples got about him, he arose, and entered into the city, and the next day he took his journey with Barnabas towards Derbe.

20. And when they had preached the gospel in that city, and had taught many, they went back to Lystra, and to Iconium, and to Antioch,

21. Confirming the hearts of the Disciples, and exhorting them to continue in the faith, and declaring, that we must thro' much tribulation enter into the kingdom of heaven.

22. And when they had ordained priests for them in every church, and had prayed and fasted, they commended them to the Lord in whom they believed.

23. And having past thro' Pisidia, they came to Pamphylia, and when they had preached the word of the Lord in Perge, they went down into Attalia.

24. And from thence they sailed to Antioch, whence they had been delivered to the grace of God, for the work which they fulfilled.

25. And when they were come, and had gathered the church together, they related what great things God had done with them, and had opened the door of faith unto the Gentils.

26. And they abode a considerable time with the Disciples.

## C H A P. XV.

1. **A**ND certain men who came down from Judea, taught the brethren, saying: Except ye be circumcised, after the manner of Moses, ye cannot be saved.

2. When therefore Paul and Barnabas had no small dissention with them, it was resolved upon, that Paul and Barnabas, and some of the rest, should go to Jerusalem to the Apostles and the Priests about this question.

3. Being therefore brought on their way by the church, they passed thro' Phoenice and Samaria, declaring

declaring the conversion of the Gentils: And they caused great joy unto all the brethren.

4. And when they came to Jerusalem, they were received by the church, and by the Apostles and Elders, and they declared how great things God had done with them.

5. But there rose up certain men of the sect of the Pharisees, which believed, saying: That it was necessary to circumcise them, \* and to command them to keep the law of Moies also.

\* i. e. The Gentils which believed.

6. And the Apostles and the Priests assembled to consider of this matter.

7. And when the matter had been seriously debated, Peter rose up, and said unto them: Men and brethren, ye know that God hath long since made choice among us, that the Gentils by my mouth should hear the word of the gospel, and believe.

8. And God who knoweth the hearts, bare witness, giving them the Holy Ghost, as he did unto us.

9. And made no difference between us and them, purifying their hearts by faith.

10. Now therefore why tempt ye God in putting a yoke upon the necks of the Disciples, which neither our fathers nor we were able to bear?

11. But we believe that by the grace of our Lord Jesus Christ we shall be saved, even as they.

12. Then all the multitude was silent, and gave ear unto Barnabas and Paul, declaring how great miracles and wonders God had wrought among the Gentils by them.

13. And after they had held their peace, James answered, saying: Men and brethren, hearken unto me.

14. Simon hath declared after what manner God did at first visit the Gentils, to take out of them a people for his name.

15. And thereunto agree the words of the prophets: as it is written:

16. After this I will return, and rebuild the tabernacle of David, which is fallen down, and I will build anew the ruins thereof, and set it up.

17. That the rest of mankind may seek the Lord, and all the nations on whom my name is invoked, saith the Lord, who doeth these things.

18. The Lord knoweth his own work from the beginning of the world.

19. For which reason, I judge that such of the Gentils as are converted to God, should not be molested.

20. But we write unto them, that they abstain from the pollutions of idols, from fornication, and things strangled, and from blood.

21. For Moses of old hath in every city such as preach him in the synagogues, where he is read on every sabbath day.

22. Then was it resolved upon by the Apostles, and the Priests, with all the church; to choose men among them, and to send them to Antioch, with Paul and Barnabas, viz. Judas, whose surname was Barnabas, and Silas, chief men among the brethren.

23. And they wrote by them thus: The Apostles and the Priests brethren, to the brethren who are of the Gentils in Antioch, and in Syria, and in Cilicia, greeting.

24. For as much as we have heard that certain men, who went out from us, have troubled you with words, subverting your souls, to whom we gave no such commands:

25. It seemed good unto us, being assembled together, to choose men, and to send them unto you with our dearly beloved ~~brethren~~, Barnabas and Paul.

26. Men, who have exposed their lives for the name of our Lord Jesus Christ.

27. We have sent therefore Judas and Silas, who shall also tell you the same things by word of mouth.

28. For it seemed good to the Holy Ghost, and to us, to lay no other burthen \* upon you than these necessary things.  
\* Relating to the Mosaical law.

29. That ye abstain from meats offered to idols, from blood, from things strangled, and from fornication: From which ye will do well to preserve yourselves. Farewel.

30. So when they were dismissed they came down to Antioch: And having gathered the multitude together, they delivered them the Epistle.

31. Which when they had read, they rejoiced, and were comforted.

32. And Judas and Silas being prophets also themselves, comforted the brethren with many words, and confirmed them.

33. And when they had tarried there for some time, they were sent away in peace by the brethren unto those who had sent them.

34. But it seemed good unto Syllas to abide there, and Judas only returned to Jerusalem.

35. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord with many others also.

36. And after some days, Paul said unto Barnabas: Let us return and visit the brethren in all the cities, in which we have preached the word of the Lord, to see how they do.

37. Now Barnabas would take along with him John, whose surname was Mark.

38. But Paul intreated him to *consider*, that he (who departed from them in Pamphilia; and went not with them to the work, ought not to be received.

39. And the dissension was such, that they departed one from the other, and Barnabas took Mark, and sailed to Cyprus.

40. But Paul chose Silas, and departed, being recommended by the brethren to the grace of God.

41. And he passed thro' Syria and Cilicia, confirming the churches, and commanding them to observe the precepts of the Apostles, and of the Priests.

### C H A P. XVI.

1. **T**HEN came he to Bebe and Lystra: And behold a certain Disciple was there named Timothy, the son of a Jewish woman which believed, and whose father was a Gentil.

2. The brethren who were in Lystra and Iconium, gave a good character of this man.

3. Therefore Paul would have him go along with himself, and he took him, and circumcised him, because of the Jews which were in those parts: For they all knew, that his father was a Gentil.

4. And as they passed thro' the cities, they delivered, and charged them to observe, the decrees which were ordained by the Apostles and by the Priests, who were in Jerusalem.

5. And so the churches were confirmed in the faith, and increased in number daily.

6. And as they passed thro' Phrygia, and the region of Galatia, they were forbidden by the Holy Ghost to speak the word of God in Asia.

7. But when they were come into Mysia, they attempted to go into Bythinia: But the spirit of Jesus did not permit them.

8. And having passed thro' Mysia, they went down to Troas.

9. And there appeared a vision to Paul by night: A certain man of Macedonia stood by him, and prayed him, saying: Come over into Macedonia, and help us.

10. So soon then as he had seen the vision, we immediately endeavoured to go into Macedonia, being assured that God had called us to preach the gospel unto them.

11. Therefore letting sail from Troas, we came in

a direct course to Samothracia, and the next day to Neapolis.

12. From thence to Philippi, which is the chief city of that part of Macedonia, a Roman colony, and we conferred together in the city for some days.

13. And on the sabbath day we went out of the gate by a river side, where there seemed to be a place of prayer: And being sat down, we spoke to the women which were there assembled.

14. And a certain woman named Lydia, a seller of purple of the city of Thyatira, which worshipped God, gave ear to us: Whole heart the Lord opened to take notice of the things which were said by Paul.

15. And when she and her family had been baptized, she prayed us, saying: If ye have judged me to be faithful to the Lord, enter into my house, and abide there. And she constrained us.

16. And it came to pass, as we went, to prayer, that a certain girl having a spirit of divination met us, which brought her masters much gain by sooth-saying.

17. The same having followed Paul and us, cried out, saying: These men are the servants of the most high God, who declare unto you the way of salvation.

18. And this she did for many days. But Paul being grieved, turned and said to the spirit: I command thee in the name of Jesus Christ to go out of her. And he came out the same hour.

19. And when her masters saw that the hope of their gain was gone, they laid hands upon Paul and Silas, and led them into the market place unto the rulers.

20. And having given them up to the magistrates, they said: These men being Jews do trouble our city.

21. And preach customs which are neither lawful for us to receive, nor to observe, being Romans.

22. And the people rushed upon them: And the magistrates rent off their cloths, and commanded them to be whipped with rods.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to secure them.

24. Who having received such a charge, thrust them into the inward prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas, being at prayers, praised God: And the prisoners heard them.

26. And all of a sudden there was so great an earthquake, that the foundations of the prison were shaken. And immediately all the doors were opened, and every ones bands were loosed.

27. Whereupon the keeper of the prison awaked, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing the prisoners to have fled away.

28. But Paul cried out with a loud voice, saying: Do thy self no harm: For we are all here.

29. Then he called for a light, and went in: And fell down trembling at the feet of Paul and Silas.

30. And having brought them forth, he said: My Lords, what must I do to be saved?

31. And they said: Believe in the Lord Jesus, and thou shalt be saved, and thy house.

32. And they spoke unto him the word of the Lord, and to all that were in the house.

33. And he took them the same hour of the night, and washed their wounds, and was forthwith baptized, he and all his family.

34. And when he had brought them into his own house, he set meat before them, and rejoiced with all his family for believing in God.

35. And when it was day, the magistrates sent their sergeants, saying: Let these men go.

36. And the keeper of the prison told these words to Paul: The magistrates have sent that ye should be enlarged: Now therefore depart, and go in peace.

37. But Paul said unto them: When they had whipped us publicly uncondemned, being Romans, they cast us into prison, and now they would thrust us out privately. Not so: But let them come themselves and bring us out.

38. And the sergeants told these words unto the magistrates. And they were afraid, when they understood that they were Romans.

39. And they came, and begg'd their pardon, and having led them out, they prayed them to depart out of the city.

40. And when they were gone out of the prison, they went into Lydia's house, and having seen the brethren, they comforted them, and departed.

## C H A P. XVII.

1. **A**ND when they had passed thro' Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2. And Paul according to custom, went in unto them, and for three, sabbath days he reasoned with them out of the scripture.

3. Opening and alledging that Christ must have suffered, and have risen again from the dead: And this is the Jesus Christ, *said he*, whom I preach unto you.

4. And some of them believed, and consorted with Paul and Silas, *as also* a great multitude of the devout Gentils, and of the women of quality not a few.

5. But the Jews moved with envy, took unto them certain wicked men of the vulgar sort, and having raised a tumult, set the city in an uproar, and assaulted the house of Jason, and sought to produce them to the people.

6. And when they found them not, they hal'd Jason, and certain brethren to the rulers of the city, crying: These are they who stir up the city, and are come hither.

\* Sup. To  
trouble us.

7. Whom Jason hath received: And these all do contrary to the decrees of Cesar, saying that there is another King, *named* Jesus.

8. And they stirred up the people, and the rulers of the city, which heard these things.

9. And when Jason and the rest had given security, they let them go.

10. And the brethren immediately sent away Paul and Silas by night to Berea, who, when they arrived, went into the synagogue of the Jews.

11. Now these are more noble than the Jews which are in Thessalonica: For they received the word with all readiness of mind, searching the scriptures daily, whether those things were so.

12. And indeed many of them believed, both of the women of quality which were Gentils, and of the men not a few.

13. But when the Jews in Thessalonica understood that the word of God was preached by Paul in Berea, they came thither also to stir up, and trouble the people.

14. Whereupon the brethren immediately sent away Paul, ~~that~~ he might go towards the sea: But Silas and Timothy abode there.

15. And



15. And they that conducted Paul brought him on his way to Athens, and having received a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16. And while Paul waited for them in Athens, his spirit was stirred up in him, when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews, and with them that serve God, and in the market-place daily, with them that were there.

18. Then certain Epicurean and stoick Philosophers disputed with him, and some said: What would this prater say? And others: He seemeth to be a preacher of new Gods: Because Paul preached Jesus, and the resurrection unto them.

19. And they took him, and brought him to Areopagus, \* saying: May we know what is this new doctrine, which thou dost publish?

20. For thou bringest certain new things to our ears: We would therefore know what they mean.

21. (Now all the Athenians, and the strangers which dwell among them, minded nothing else, but to tell or hear some new thing.

22. Then Paul stood in the midst of Areopagus, and said: Ye men of Athens, I perceive ye are beyond all measure superstitious.

23. For as I past by, and saw your idols, I found an altar also on which was written: To the unknown God. That which ye therefore worship without knowing him, the same declare I unto you.

24. God who made the world, and all the things which are in it, seeing he is Lord of heaven and earth, he dwelleth not in temples made with hands.

25. Nor is he worshipped with human hands, as if he needed any one, since he giveth to all life, and breath, and all things.

26. And hath made of one all human kind for to dwell over all the face of the earth, assigning set times, and the limits of their habitation,

27. That they might seek God, if haply they might feel after, or find him, tho' he be not far from every one of us.

28. For in him we live and move, and have our being, as, even some of your own poets, have said: For we are also his off-spring.

29. Since we are then the off-spring of God, we ought not to imagine, that the God-head is like unto gold, or silver, or stone, graven by art, and man's device.

\* i. e. The Place where their grand Council of Senators used to meet.  
  
The Epistle on the Day of St. Denis the Areopagite, Oct. 9.

30. And God having indeed overlooked the times of this ignorance, doth now declare unto men, that all should in every place do penance.

31. Because he hath appointed a day in the which he will judge the world in equity, by the man whom he hath appointed, whereof he hath given sure proof to all men in raising him from the dead.

32. And when they heard of the resurrection of the dead, some mocked, and others said: We will hear thee again upon this subject.

33. So Paul departed from among them.

34. But some adhered to him, and believed: Among which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

# C H A P. XVIII.

1. **A**fter these things, Paul departed from Athens, and came to Corinth.

2. And having found a certain Jew named Aquila, native of Pontus, who was lately come from Italy, with his wife Priscilla, (because Claudius \* had commanded all the Jews to depart from Rome) he came unto them.

\* The Emperor.

3. And because he was of the same trade, he abode with them, and wrought: (For they were Tent-makers.)

4. And he disputed in the synagogue every sabbath day, interposing the name of the Lord Jesus, and perswaded the Jews and the Greeks.

5. And when Silas and Timothy were come from Macedonia, Paul began to preach earnestly the word, testifying to the Jews that Jesus was the Christ.

6. But when the Jews contradicted him, and blasphemed, he shook his raiment, and said unto them: Your blood be upon your own heads: I am clear of it: Henceforth I will go to the Gentils.

7. And having departed thence, he entred into a certain man's house named Titus Justus, one who worshipped God, whose house was contiguous to the synagogue.

8. And Crispus the chief ruler of the synagogue believed in the Lord; with all his family; and many of the Corinthians, who heard Paul, believed, and were baptized.

9. Then said the Lord unto Paul by night in a vision; Be not afraid, but speak, and hold not thy peace.

10. For I am with thee, and no man shall set on thee,

thee, to hurt thee: For I have much people in this city.

11. And he continued there a year and six months, teaching the word of God among them.

12. And Gallio being proconsul of Achaia, the Jews made insurrection with one accord against Paul, and led him to the judgment-seat,

13. Saying: This man perswadeth men to worship God contrary to the laws.

14. And when Paul began to open his mouth, Gallio said unto the Jews: If it were a matter of wrong or wicked deed, O ye Jews, reason would, that I should bear with you.

15. But if it be a question of words and names, and of your law, look ye to it: I will be judge of no such matters.

16. And so he caused them to withdraw from the tribunal.

17. Then they all took Sosthenes the chief ruler of the Synagogue, and beat him before the judgment-seat: And Gallio took no notice thereof.

18. And when Paul had stayed yet many days, he took leave of the brethren, and sailed for Syria (together with Priscilla and Aquilla) having shorn his head in Cenchrea: For he had made a vow.\*

19. And he came to Ephesus, and left them there. But he himself entered into the synagogue, and disputed with the Jews.

20. And when they had prayed him to stay a longer time, he consented not.

21. But bade them farewell, saying: I will, God willing, return unto you again, and so he departed from Ephesus.

22. And when he had gone down to Cesarea, he went up, and saluted the church, and then went down to Antioch.

23. And when he had tarried there for some time, he departed, and went over all the country of Galatia, and Phrygia in order, confirming all the Disciples.

24. And a certain Jew named Apollo, native of Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25. This man was instructed in the way of the Lord, and being fervent in spirit, he spoke, and taught diligently the things which pertained to Jesus, tho' he knew only the baptism of John.

26. He therefore began to act confidently in the synagogue. Whom when Priscilla and Aquilla had heard,

\* It was a Ceremony among the Jews to shave their Heads, when they made solemn Vows.

heard, they took him, and instructed him more amply in the way of the Lord.

27. And when he would go to Achaia, the brethren, having exhorted him *thereunto*, wrote to the Disciples to receive him. Who, when he was come, profited much, those, who had believed.

28. For he publicly convinced the Jews with much vigour, shewing by the scriptures, that Jesus was Christ.

C H A P. XIX.

*The Epistle on  
Whitson Eve.*

1. **A**ND it came to pass, while Apollo was at Corinth, that Paul having passed thro' the upper parts of *Asia*, came to Ephesus, and finding certain Disciples,

2. He said unto them: Have ye received the Holy Ghost since ye received the faith? They said unto him: We have ~~not so much~~ as heard whether there be an Holy Ghost.

3. He said: Whose baptism then have ye received? They answered, the baptism of John.

4. Then saith Paul: John baptized the people with the baptism of penance, saying that they should believe in him, who should come after him, that is, in Jesus.

5. When they heard these things, they were baptized in the name of the Lord Jesus.

6. And when Paul had imposed hands on them, the Holy Ghost came upon them.

7. And they spake with tongues and prophesied.

8. And all the men were about twelve.

9. And he went into the synagogue, and spake with assurance for three months, disputing and perswading them of the kingdom of God.

10. But when divers of them were hardened, and believed not, speaking evil of the way of the Lord before the multitude, he departed from them, and separated the Disciples, disputing daily in the school of one Tyrannus.

11. And this continued for the space of two years, so that all those, who dwelt in Asia, heard the word of the Lord, both Jews and Gentils.

12. And God wrought extraordinary miracles by the hands of Paul.

13. Inasmuch, that the very handkerchiefs or aprons, which were brought from his body, and applied to the sick, cured their diseases, and the evil spirits went out of them.

14. Then certain of the vagabond Jews, exorcists, attempted to invoke the name of the Lord Jesus, upon those who were possessed with evil spirits, saying: I adjure you by Jesus whom Paul preacheth.

15. And there were seven sons of one Sceva a Jew, one of the chief Priests, which did this.

16. But the evil spirit answered, and said unto them: Jesus I know, and Paul I know; But who are ye?

17. And the man who was possessed with the malignant spirit, rushed upon them, and overcame two of them, and prevailed against them, so that they fled out of that house naked and wounded.

18. And this was known to all the Jews, and Gentils, who dwelt in Ephesus: And fear fell on them all, and the name of the Lord Jesus was magnified.

19. And many of those who believed, came, and confessed, and declared their deeds.

20. Many also of those who used curious arts, brought their books together, and burned them before the people: And having computed the price, they found the money did amount to fifty thousand pence.

21. So mightily grew the word of God, and was confirmed.

22. After these things were ended, Paul purposed in the spirit, when he had passed thro' Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must also see Rome.

23. And when he had sent into Macedonia two of those, who ministered unto him, Timothy and Erastus, he himself stayed in Asia for a season.

24. And at that same time, there arose no small trouble concerning the way of the Lord.

25. For a certain silver-smith named Demetrius, who made little silver temples of Diana, brought no small gain to those of his trade:

26. Whom he called together, with the workmen of like occupation, and said: O men, ye know that by this trade we have our wealth.

27. Ye also see and hear, that not only at Ephesus, but almost over all Asia, this Paul hath perswaded and turned away much people, saying: That they are no Gods, which are made by the hands of men.

28. Now this will not only endanger the discrediting of our trade, but also will bring the temple of Diana under contempt, as also destroy the majesty of her whom all Asia and the world worshippeth.

29. When they heard these things, they were filled with

with wrath, and cried out, saying: Great is Diana of the Ephesians.

30. And the city was all in confusion: And they rushed with one accord unto the theatre, dragging Gaius and Aristarchus, Macedonians, Paul's companions.

31. And when Paul would have entred in unto the people, the Disciples suffered him not.

32. And even some of the chief men of Asia, who were his friends, sent unto him, desiring him, that he would not venture himself into the theatre.

33. Mean while some cried one thing, and some another: For the assembly was confused: And many of them knew not wherefore they were come together.

34. And they drew Alexander out of the multitude, the Jews pushing him forward. And Alexander making signs with his hands for silence, would have given satisfaction to the people.

35. But when they understood that he was a Jew, all with one voice about the space of two hours, cried out: Great is Diana of the Ephesians.

36. And when the town clerk had appeased the people, he said: Ye men of Ephesus, who is it that knoweth not, that the city of the Ephesians is a worshipper of the great Diana, and of the off-spring of Jupiter?

37. Since these things then cannot be contradicted, ye ought to be quiet, and to do nothing rashly.

38. For ye have brought hither these men, who are neither sacrilegious men, nor blasphemers of your Goddesses.

39. But if Demetrius, and the artificers, which are with him, have a matter against any man, the law is open, and there are Proconsuls, let them implead one another.

40. And if ye require any other matter, it may be determined in a lawful assembly.

41. For we are in danger of being accused of this days uproar: Since there is no man (whereof we can give an account) guilty of this concourse: And when he had said these words, he dismissed the assembly.

## C H A P. XX.

1. **A**ND when the tumult was appeased, Paul called together the Disciples, and having exhorted them, he took his leave, and departed for to go into Macedonia.

2. And when he had gone over those parts, and had preached many sermons unto them, he came into Greece :

3. Where having continued for three months, the Jews laid wait for him as he was about to sail into Syria, whereupon he resolved to return by Macedonia.

4. And there accompanied him Sopater *the son of Pyrrhus* of Berea ; of the Thessalonians, Aristarchus, and Secundus ; and Gaius of Derbe, and Timothy ; of the Asiatics, Tychicus, and Trophimus.

5. These being gone before carried for us at Troas.

6. And we sailed away from Philippi, after the day of unleavened bread, and came unto them to Troas, in five days, where we abode seven days.

7. And upon the first day of the week, when we had assembled together to break bread, \* Paul being to depart on the morrow, disputed with them, and continued his discourse until midnight.

\* i. e. To celebrate the holy Mysteries, and to take the Eucharist.

8. And there were many lights in the upper chamber where we were assembled.

9. And there sat in a window a certain young man named Eutychus, who, while Paul protracted his dispute, being overwhelmed, and oppressed with a deep sleep, fell down from the third story, and was taken up dead.

10. When Paul went down to him he lay upon him, and having embraced him, he said : Be not troubled, for his life is in him.

11. Then went he up again, and broke bread, and eat, and talked a long while, even till break of day ; so he departed.

12. And they brought the young man alive, and were not a little comforted.

13. And we went a ship-board, and sailed unto Assos, with an intent to take in Paul : For he had so disposed, when he took his journey by land.

14. And when he met us in Assos, we took him in, and came to Mitylene.

15. And having thence sailed, we came the next day over against Chios, and the day after we arrived at Samos, and the day following we came to Miletus.

16. For Paul had resolved to sail by Ephesus, lest he should meet with any delay in Asia : For he hastened, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17. And he sent from Miletus to Ephesus for the elders of the church.

*The Epistle on the Day of St. Stephen*

18. And Pope, Aug. 2.

18. And when they were come to him, and were together, he said unto them: Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons.

19. Serving the Lord with all humility and tears, and temptations which beset me by the lying in wait of the Jews.

20. How I kept back nothing that was profitable, nor *slip'd any opportunity* to preach unto you, and to teach you publicly, and from house to house,

21. Testifying both to Jews and Gentils, penance toward God, and faith in Jesus Christ our Lord.

22. And now behold I go bound in the spirit unto Jerusalem; not knowing what shall beset me there.

23. Only that the Holy Ghost witnesseth in every city, and saith, that chains and afflictions are laid up for me in Jerusalem.

24. But I fear none of these things: Neither do I value my life more than my self, \* *i. e. Then my Salvation.* provided I finish my ~~course~~, and the ~~ministry~~ of the word, which I have received of the Lord Jesus, *that is*, to bear witness of the gospel of the grace of God.

25. And now behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to witness this day, that I am innocent of the blood of you all.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take care *therefore* of your selves, and of all the flock, over which the Holy Ghost hath placed you bishops to govern the church of God, which he hath purchased with his own blood.

29. I know that after my departure, ravenous wolves, which will not spare the flock, shall enter in among you.

30. And even of your own selves shall men arise, speaking perverse things, that they may draw away Disciples after them.

31. Wherefore be vigilant, and remember, that I have not ceased night and day for the space of three years with tears to admonish every one of you.

32. And now I commend you to God, and to the word of his grace, which is able to build, and to give you an inheritance among all them that are sanctified.

33. I have coveted no man's silver, or gold, or apparel, as

34. You your selves know: For these hands have ad-



administred unto my necessities, and unto those who were with me.

35. I have shewed you all things; for we ought in labouring thus to support the weak, and to remember the word of the Lord Jesus: For he hath said: It is more blessed to give than to receive.

36. And when he had said these words, he kneeled down and prayed with them all

37. And they all wept bitterly, and fell on Paul's neck, and kissed him.

38. Being very much grieved at the word which he said, that they should see his face no more. And they conducted him unto the ship.

C H A P. XXI.

1. **A**ND it came to pass, that after we had sailed away, being out of sight, we came strait to Coos, and the day following to Rhodes, and from thence to Patara.

2. And having found a ship bound for Phenicia, we went aboard, and made sail.

3. And when we had discovered Cyprus we left it on the left hand, and sailed into Syria, and landed at Tyre: For there the ship was to unlade her burden.

4. And having found *some* Disciples \* we tarried \* i. e. *Some Christians.* there seven days: And they said unto Paul, by the spirit, that he should not go up to Jerusalem.

5. And when we had accomplished those days, we departed, and they all with their wives, and children, brought us on our way, till we were out of the city: And we kneeled down on the shore, and prayed.

6. And when we had taken our leave one of another, we took ship, and they returned home.

7. From Tyre we came to Ptolemais, where we finished our voyage: And having saluted the brethren, we abode with them one day.

8. And the next day we departed, and came to Cesarea. And having entred into the house of Philip the Evangelist, who was one of the seven, † we abode † Sup. *Deas* with him. *con.*

9. This man had four daughters, virgins which did prophecy.

10. While we abode there for some days, there came from Judea a certain prophet, named Agabus.

11. When he was come unto us, he took Paul's girdle, and having bound his own hands and feet, he said: Thus saith the Holy Ghost: So shall the Jews in Jerusalem bind the man, who is the owner of this girdle,

girdle, and shall deliver him into the hands of the Gentils.

12. Which when we had heard both we, and those of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, and said: Why do ye weep, and afflict my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus.

14. And when he would not be perswaded, we ceased, saying: The Lords will be done.

15. And after those days, having made our selves ready, we went up to Jerusalem.

16. And there went with us also some of the Disciples from Cesarea, and brought with them one Mnason of Cyprus an old Disciple, in whose house we were to lodge.

17. When we were come to Jerusalem, the brethren received us gladly.

18. And the next day Paul went in with us unto James, and all the Priests were assembled.

19. When he had saluted them, he gave a particular account of the things which God had done among the Gentils by his ministry.

20. And when they heard these things, they glorified God, and said unto him: Thou see'st brother, how many thousands there are of the Jews, who believe, and they are all zealous of the law.

21. And they were informed of thee, that thou teachest the Jews which are among the Gentils to forsake Moses: Saying, that they ought not to circumcise their children, neither to walk after their customs.

22. What is to be done then? The multitude must needs come together: For they will hear that thou art come.

23. So therefore this that we say unto thee: We have four men, who have made a Vow.

24. These take, and purify thy self with them: And be at charges with them, that they may shave their heads; that all may know, that the things which they heard of thee, are false, and that thou thy self also keepst the law.

25. But as to the Gentils who have received the faith, we have written to them, and decreed, that they should abstain from things offered to idols, and from blood, and from things strangled, and from fornication.

26. Then Paul took the men, and the next day, having purified himself with them, entered into the temple

ple to signify the accomplishment of the days of their purification, until an oblation should be offered for every one of them.

27. And about the end of the seven days, the Jews which were of Asia, when they had seen him in the temple, stirred up all the people, and laid hands on him, crying out.

28. Men of Israel, help: This is the man, who teacheth all persons every where against the people, against the law, and this place, and moreover hath introduced Gentils into the temple, and hath polluted this holy place.

29. For they had seen with him in the city Trophimus an Ephesian, whom they supposed, that Paul had introduced into the temple.

30. And all the city was moved, and all the people ran together: And they took Paul, and drew him out of the temple: And forthwith the doors were shut.

31. And as they were about to kill him, it was told unto the captain of the band, that all Jerusalem was in an uproar.

32. Whereupon he immediately took soldiers, and centurions, and ran down unto them. And when they had seen the captain, and the soldiers, they gave over beating of Paul.

33. Then the captain drew near and took him, and ordered him to be bound with two chains, and asked who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: And when he could not know the certainty for the tumult, he commanded him to be brought into the castle.

35. And when he came to the stairs, it so fell out that he was born up by the soldiers, for the violence of the people.

36. For there followed a multitude of the people, crying out: Away with him.

37. And as Paul was going into the castle, he saith unto the captain: May I speak something unto thee? The captain said: Canst thou speak Greek?

38. Art not thou that Egyptian, which before these days didst make an uproar, and didst lead out into the wilderness four thousand men that were murderers?

39. Paul said unto him: I am indeed a Jew of Tarsus in Cilicia, a citizen of no mean city. And I pray thee, suffer me to speak unto the people.

40. And when he had permitted him, Paul stood on the stairs, and beckened with the hand to the people:

ple: And when there was great silence, he spake in the Hebrew tongue, saying:

C H A P. XXII.

1. **M**EN, brethren, and fathers, hear ye my defence, which I now make unto you.

2. When they heard him speak in the Hebrew tongue to them, they kept the more silence.

3. And he saith: I am indeed a Jew, born in Tarsus in Cilicia, but brought up in this city, at the feet\* of Gamaliel, and taught according to the perfect or Doctors of manner of the law of the fathers, being zealous for the Law used the law, as ye all are also this day:

to sit on Con- 4. And I persecuted this way unto death, binding ches, when and delivering into prisons both men and women, they read Les-

sions to their 5. As the High Priest beareth me witness, and all Disciples, who the Elders, from whom also I received letters unto lay on the Floor Christians bound from thence to Jerusalem, that they at their Feet. might be punished.

Hence it is, 6. And it came to pass, that as I went on my journey that St. Paul ney, and was come near Damascus at noon-day, suddenly there shone from heaven a great light round about me.

Feet of Gamaliel. 7. And I fell on the ground, and heard a voice saying unto me: Saul, Saul, why persecutest thou me?

8. I answered: Who art thou, Lord? And he said unto me: I am Jesus of Nazareth, whom thou persecutest.

9. And those that were with me saw indeed the light, but heard not the voice of him who spoke to me.

10. And I said: What shall I do, Lord? And the Lord said unto me: Arise, and go into Damascus, and there it shall be told thee of all the things which thou art to do.

11. And when I could not see for the brightness of that light, my companions led me by the hand, and I came to Damascus.

12. And one Ananias, who lived according to the law, having a good character from all the Jews his fellow citizens,

13. Came unto me, and stood by me, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14. And he said: The God of our fathers hath pre-ordained thee, that thou shouldst know his will, and see the just one, † and shouldst hear the voice of his mouth.

† i. e. Jesus Christ.

15. Because

15. Because thou shalt be his witness unto all men, of the things which thou hast seen and heard.

16. And now why delayest thou? Arise and be baptized, and wash away thy sins by invoking his name.

17. And it came to pass, that when I was come again to Jerusalem, and prayed in the temple, I fell in a trance.

18. And saw him saying unto me: Make haste, and be gone quickly out of Jerusalem: For they will not receive thy testimony concerning me.

19. And I said: Lord they know that I imprisoned, and beat throughout the synagogues those, who believed in thee.

20. And when the blood of thy martyr Stephen was shed, I stood by, and consented *therunto*, and kept the raiment of those, who slew him.

21. And he said unto me: Go thy way, for I will send thee far hence unto the Gentiles.

22. And they gave ear to him until this word, and *then* they lifted up their voice, saying: Away, with such a fellow from the earth: For it is not fit he should live.

23. And as they cried out, and cast off their cloaths, and threw dust into the air,

24. The captain commanded him to be brought into the castle, and to be whipped with scourges, and to be tortured, that he might know wherefore they cried out so against him.

25. And when they had bound him with thongs, Paul saith unto the centurion, who stood by him: Is it lawful for you to scourge a Roman citizen uncondemned?

26. When the centurion heard this, he went to the captain, and told him, saying: What art thou going to do? For this man is a Roman citizen.

27. Then the chief captain came, and said unto him: Tell me, art thou a Roman? He said: Yes.

28. And the chief captain answered: With a great sum of money have I purchased this freedom. And Paul said: But I was born so.

29. Whereupon the men that were to torture him, immediately departed from him. The chief captain also was afraid when he knew that he was a Roman citizen, and because he had bound him.

30. On the morrow being willing to know for certain, why he was accused by the Jews, he loosed him, and commanded the Chief Priests and all the Council to meet, and brought Paul down, and set him before them;

C H A P. XXIII.

1. **A**ND Paul earnestly beholding the council, said: Men and brethren, I have until this day, behaved my self with a good conscience before God.

2. Hereupon the High Priest Ananias, commanded those, who stood by him, to strike him on the mouth.

3. Then said Paul unto him: God shall strike thee thou whited wall. What! Dost thou sit to judge me according to law, and commandest me to be smitten contrary to the law.

4. Whereupon those, who stood by, said: Dost thou curse God's High Priest?

5. Then said Paul: I knew not brethren, that he was the High Priest. For it is written: Thou shalt not curse the prince of thy people.

• Sup. Of a  
future Life.

6. But when Paul perceived, that the one part were Sadducees, and the other Pharisees, he cried out in the council: ~~Men and brethren,~~ I am a Pharisee, the son of a Pharisee: Of the hope,\* and resurrection of the dead, I am called in question.

7. ~~And when he had said these words,~~ there arose a dissension between the Pharisees, and the Sadducees; and the multitude was divided.

8. For the Sadducees say, that there is no resurrection, nor angel, nor spirit: But the Pharisees confess both.

9. And there arose a great cry. And certain of the Pharisees stood up, and strove, saying: We find no evil in this man: What if a spirit hath spoken to him, or an angel?

10. And when there arose a great dissension, the chief captain being apprehensive lest Paul should have been torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following the Lord stood by him, and said: Be of good heart: For as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome.

12. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying: that they would neither eat, nor drink, till they had killed Paul.

13. And they were more then forty men, who had made this conspiracy.

14. And they came to the Chief Priests and Elders, and said: We have bound our selves under a great curse,

curse, that we will eat nothing until we have slain Paul.

15. Now therefore do ye with the council give notice to the chief captain, that you desire him to bring Paul before you, as tho' you would enquire something more particularly concerning him. And we are ready to kill him before he come near.

16. But Paul's sisters son, having heard of their lying in wait, came, and entred into the castle, and declared it unto Paul.

17. Then Paul called one of the centurions unto him, and said: Bring this youth unto the chief captain, for he hath something to tell him.

18. So he took him, and brought him to the chief captain, and said: Paul the prisoner prayed me to bring this youth unto thee, who hath something to say unto thee.

19. Then the chief captain took him by the hand, and went aside with him, and ask'd him: What is it, that thou hast to tell me?

20. And he said: The Jews have agreed to desire thee, that thou wouldest bring down Paul tomorrow into the council, as tho' they would enquire something of him more perfectly.

21. But do not thou believe them: For there lie in wait for him of them more than forty men, who have bound themselves under a curse not to eat or drink, till they have killed him: And now they are ready, waiting for thy promise.

22. Then the chief captain dismissed the youth, and charged him that he should tell no man, that he had given him notice of these things.

23. And having called two centurions, he said unto them: Make ready for the third hour of the night, two hundred soldiers, and threescore and ten horse, and two hundred spearmen, to go to Cesarea.

24. And provide beasts, that they may set Paul on, and bring him safe unto Felix the president.

25. For he was afraid lest the Jews should take him away by force, and kill him, and that he himself should be traduced, (as if he had been bribed.)

26. And he wrote a letter to this tenour: Claudius Lysias to the most excellent president Felix, greeting.

27. This man was taken by the Jews, and was to be killed by them, as I came upon them with an army, and relcued him, having understood that he was a Roman.

28. And being willing to know the cause whereof they accused him, I brought him forth into their council.

29. Whom I found to be accused of questions of their law, but to have nothing laid to his charge worthy of death, or of bonds.

30. And having had intelligence of their lying in wait to take away his life, I sent him unto thee, and told his accusers also, that they might accuse him before thee. Farewell.

31. Then the soldiers, as they were ordered, took Paul, and brought him by night to Antipatris.

32. And the next day they left the horsemen to go with him, and returned to the castle.

33. Who when they came to Cesarea, and delivered the letter to the president, presented Paul also before him.

34. And when he had read it, and had enquired of what province he was: And having understood, that he was of Cilicia.

35. I will hear thee, said he, when thy accusers are come. And he commanded him to be kept in Herod's palace.

#### C H A P. XXIV.

1. **F**I V E days after, Ananias the High Priest went down to *Cesarea* with some of the Elders, and a certain orator named Tertullus, who appeared before the president against Paul.

2. And when Paul was cited, Tertullus began to accuse him, saying: Since by thy means we live in great peace, and that many things are amended by thy foresight.

3. We accepted it always, and in all places, most excellent Felix, with all thankfulness.

4. But that I may not detain thee any longer, I pray thee to hear us out of thy clemency a few words.

5. We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the whole world, and the author of the seditious sect of the Nazarenes.

6. Who also endeavoured to profane the temple, whom we took, and would have judged according to our law.

7. But the chief captain Lysias coming upon us, by main force rescued him out of our hands.

8. Commanding his accusers to come unto thee: By examining of whom thou thy self mayest take cognizance of all these things whereof we accuse him.

9. And the Jews also added, saying, that these things were so.

10. Then



10. Then answered Paul (the president having beckened unto him to speak: For as much as I know that thou hast been a judge these many years unto this nation, I will the more chearfully make my defence.

11. For thou mayest understand that there is no more than twelve days, since I went up to adore in Jerusalem.

12. And they neither found me disputing with any man in the temple, or stirring up the people either in the synagogues,

13. Or in the city: Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that according to *the rules of that sect, which they call heresy*, to serve I the father and my God, believing all things which are written in the law, and in the prophets.

15. Having the same hope in God, which they themselves also expect, that there shall be a resurrection both of the just and unjust.

16. And herein do I study to have always a conscience void of offence toward God, and toward men.

17. Now after many years I came to bring alms to my nation, and to make my offerings, and to fulfil my vows.

18. In the performance whereof they found me purified in the temple, neither with multitude, nor with tumult.

19. And these were certain Jews from Asia, who ought to have been here before thee, and prosecute, if they had any thing against me.

20. Or else let these very men here say, if they have found any crime in me, while I stood before the council,

21. Except it be for this only word which I uttered as I stood among them: Touching the resurrection of the dead, I am called in question by you this day.

22. Then Felix, having a perfect knowledge of this way, remitted them to another time, saying: When the chief captain Lyfias cometh down, I will hear you.

23. And he commanded a centurion to keep Paul, and to let him have rest, and that none of his friends should be hindered to minister unto him.

24. In some days after, Felix came with his wife Drusilla, which was a Jewess, and sent for Paul, and heard from him the faith, which is in Christ Jesus.

25. And as he reasoned concerning justice, and chastity, and future judgment, Felix trembled, and answered: Go thy way for this time: When I am at leisure I will send for thee.

26. He hoped also that Paul would give him money; for which reason he often sent for him, and discoursed with him.

27. But after two years Porcius Festus succeeded Felix: And Felix being willing to favour the Jews, left Paul bound.

C H A P. XXV.

1. **W**HEN Festus was then come into the province; he went up in three days after from Cesarea to Jerusalem.

2. And the High Priests, and the chief of the Jews addressed themselves to him against Paul, and prayed him,

3. Begging the favour of him, to command Paul to be brought to Jerusalem, that they might lie in wait, and kill him in the way.

4. But Festus answered, that Paul should be kept in Cesarea, and that he himself would go down very soon.

\* Sup. To prosecute him.

5. Therefore, said he, such among you, as are best able, let them go down with me, and if there be any crime in the man, let them accuse him.

6. And having tarried among them eight or ten days at most, he went down to Cesarea, and the next day he sat in the judgment-seat, and commanded Paul to be brought before him.

7. When he was brought, the Jews which came down from Jerusalem, stood round about him, charging him with many and grievous crimes, which they could not prove.

8. While Paul answered for himself, saying: Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended in any thing.

9. But Festus being willing to favour the Jews, answered Paul, and said: Wilt thou go up to Jerusalem, and there be judged concerning these matters before me?

10. Then said Paul: I stand at Cesar's tribunal, there I ought to be judged: To the Jews have I done no wrong, as thou very well knowest.

11. For if I have wronged, or have committed any thing worthy of death, I refuse not to die: But if there be no truth in those things, whereof they accuse

cuse me, no man can deliver me unto them. I appeal unto Cesar.

12. Then Festus having conferred with the council, answered: Hast thou appealed unto Cesar? Unto Cesar shalt thou go.

13. And when some days had passed, king Agrippa, and Bernice, came down unto Cesarea to salute Festus.

14. And when they had continued there many days, Festus spoke to the king concerning Paul, saying: There is a certain man left in bonds by Felix.

15. About whom, when I was in Jerusalem, the Chief Priests, and the Elders of the Jews came to me, desiring me to pals sentence of death upon him.

16. To whom I answered, that it was not the custom of the Romans to condemn any man before he that is acculed, have his accusers face to face, and have liberty of answering for himself, in order to clear himself of his crimes.

17. Therefore when they were come hither, without any delay, the next day, I sat on the judgment-seat, and commanded the man to be brought before me.

18. Against whom, when his accusers stood up, they brought no crime, wherein I did imagine there could be any evil.

19. But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20. But being in doubt concerning such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21. But when Paul had appealed to be reserved unto the cognizance of Augustus, I commanded him to be kept till I might send him to Cesar.

22. Then Agrippa said unto Festus: I would also hear the man my self. Tomorrow said he, thou shalt hear him.

23. And on the morrow when Agrippa was come, and Bernice with great pomp, and was entred into the place of audience, with the captains and chief men of the city, Festus ordered Paul to be brought before him.

24. And Festus said: King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me in Jerusalem, earnestly representing with great cries, that he ought not to live any longer.

25. But when I found that he had committed nothing

thing worthy of death, and that he himself had appealed to Augustus, I have resolved to send him.

26. Of whom I have nothing certain to send unto my Lord: Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that after examination had, I might know what I ought to write.

27. For it seemeth to me unreasonable to send a prisoner, and not to signify withall the crimes laid to his charge.

## C H A P. XXVI.

1. **T**HEN said Agrippa unto Paul: Thou art permitted to speak for thy self: Whereupon Paul stretched forth his hand, and began to plead *for himself*.

2. I think my self happy, O king Agrippa, for as much as I am to make my defence this day before thee, touching all things *whereof I am accused by the Jews*;

3. Especially, because thou art very well acquainted with all the customs and questions, which are among them: Wherefore I beseech thee to hear me patiently.

4. And indeed all the Jews know the life, which I led from my youth among my own nation in Jerusalem.

5. For (if they would bear witness of the truth) they know, that I did, according to the most approved sect of our religion, from the beginning live a Pharisee.

6. And now I stand liable to judgment for the hope of the promise, \* which God made unto our fathers.

\* Sup. Of the Resurrection. 7. Unto which promise our twelve tribes, which serve God night and day, hope to come. For which hopes sake, O king, I am accused by the Jews.

8. Why should ye judge it incredible, that God should raise the dead?

9. I my self verily thought, that I ought to do many things contrary to the name of Jesus of Nazareth.

10. Which I also did in Jerusalem, and shut up in prison many of the Saints, having received authority from the Chief Priests: And when they were put to death, I voted for it.

11. And having frequently punished them in every synagogue, I compelled them to blaspheme: And being exceedingly mad against them, I persecuted them even unto strange cities.

12. Where-

12. Whereupon as I went to Damascus with the authority, and leave of the Chief Priests,

13. At mid-day, O king, I saw in the way a light from heaven, beyond the brightness of the sun, shine round about me, and those who were with me. \*

\* Sup. *Saw the same.*

14. And when we had all fallen to the earth, I heard a voice saying unto me, in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the sting.

15. And I said: Who art thou, Lord? And the Lord said: I am Jesus whom thou persecutest.

16. But rise, and stand upon thy feet: For I have appeared unto thee, to the end that I may appoint thee a minister, and a witness of the things which thou hast seen, and of those, for which I will appear unto thee *hereafter*.

17. And I will deliver thee from the people, and from the Gentils, unto whom I now send thee.

18. To open their eyes, that they may be converted from darkness to light, and from the power of Satan to God, that by believing in me they may receive forgiveness of sins, and an inheritance among the Saints.

19. Whereupon, O king Agrippa, I was not incredulous unto the heavenly vision:

20. But preached first to those who were in Damascus, and in Jerusalem, and over all the land of Judea, and then to the Gentils, that they should do penance, and be converted to God, by doing worthy works of penance.

21. For this reason the Jews caught me, when I was in the temple, and attempted to kill me.

22. But by God's assistance, I continue unto this day, witnessing both to small and great, saying, none other things than those which the Prophets and Moses did say should come to pass, *namely*,

23. That Christ should suffer, that he should be the first who should rise from the dead, and should shew light unto the people, and to the Gentils.

24. As he thus spake, and pleaded for himself, Festus said with a loud voice: Paul, thou art beside thy self: Much learning doth make thee mad.

25. Paul answered: I am not mad, most excellent Festus, but speak the words of truth and sobriety.

26. For the king knoweth of these things, before whom I speak boldly: For I suppose, he is not ignorant of any of these things: For none of them was done in a corner.

27. King Agrippa, believest thou the Prophets? I know that thou believest,

28. Then

28. Then Agrippa said unto Paul: Thou dost almost persuade me to become a Christian.

29. And Paul said: I would to God, that not only thou, but also all those who hear me this day, were both almost, and altogether such as I am, except these bonds.

30. And the king rose up, and the president, and Bernice, and they that sat with them.

31. And when they were gone aside, they talked among themselves, saying: This man did nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus: This man might have been set at liberty, if he had not appealed unto Cesar.

C H A P. XXVII.

1. **A**ND when it was determined that Paul should sail into Italy, and should with other prisoners be delivered unto a man named Julius, a centurion of the Augustan band.

2. We went aboard a ship of Adrumetum, and set to sea, intending to sail by the coasts of Asia, one Aristarchus a Macedonian of Thessalonica being with us.

3. And the next day we touched at Sidon, and Julius courteously treated Paul, allowing him to visit his friends, and to refresh himself.

4. From thence we set out, and sailed to Cyprus, because the winds were contrary.

5. And when we had sailed over the sea of Cilicia, and Pamphilia, we landed at Lystra, which is a city of Lycia.

6. And the centurion having found a ship of Alexandria bound for Italy, put us therein.

7. And we had sailed slowly for many days, and scarce were come over against Gnidus, the wind not suffering us to go forward, we sailed under Crete near Salmone.

\* *The Jews great Fast of Expiation, kept in the Month of September, after which Month are usually very great Storms.* 8. And by much ado we sailed near the coast, and came into a certain place, which is called the Good-havens, nigh unto which was the city Thalasfa.

9. And whereas much time was spent, and that sailing was now dangerous, because the fast \* was already past, Paul comforted † them,

10. Saying: O men, I perceive that this voyage is like to be with hurt and much damage, not only of the lading and ship, but also of our lives.

11. But the centurion believed rather the master, and  
† i. e. Admonished them.

and the pilote of the ship, than those things which were said by Paul.

12. And whereas the haven was not commodious to winter in, many were of opinion to sail thence, if by any means they might attain to Phenice, which is a haven of Crete, and lieth toward the south-west, and north-west, in order to pass the winter there.

13. And when the south-wind blew gently, supposing they had gained their point, they lanch'd from Asson, and coasted along the island of Crete.

14. But not long after, there arose against it a tempestuous wind, called north east.

15. And when the ship was carried away, and could not bear up to the wind.

16. And running under a certain island, which is called Cauda, we had much ado to come by the boat.

17. Which when they had taken up, they used helps, girding the ship underneath, lest they should fall into quick-sands, struck their sails, and so were driven.

18. And when we had been tossed by a violent tempest, the next day they threw their goods over board:

19. And the third day, they cast out with their own hands, the *spare* tackling of the ship.

20. And neither the sun, nor the stars, appeared for many days, and the tempest was so violent, that we lost all hopes of being saved.

21. And when we had fasted a long time, then Paul stood up in the midst of them, and said: O men, ye should have hearkened unto me, and not have loosed from Crete, to avoid this harm and loss.

22. And now I exhort you to have good courage, for there shall be no loss of any of our lives, but of the ship.

23. For there stood by me this night the angel of God, whose I am, and whom I serve;

24. Saying: Fear not Paul, thou must appear before Cesar: And lo, God hath given thee all those, who sail with thee.

25. Wherefore, O men, be of good courage: For I have that confidence in God, that it shall be so, as it was told me.

26. However, we must be cast upon a certain island.

27. But when the fourteenth night was come, as we sailed in the sea of Adria, about mid-night the mariners thought they had discovered some land.

28. And having sounded the depth, they found it  
twenty

twenty fathoms: And when they had gone a little further, they found it fifteen.

29. Then tearing left we should have fallen upon rocks, they cast out four anchors a stern, and wished for the day.

30. And as the mariners sought to flee out of the ship, having let down the boat into the sea, under colour as tho' they would have cast anchors out of the foreship.

31. Paul said unto the centurion, and to the soldiers: Except these men stay in the ship, ye cannot be saved.

32. Then the soldiers cut the ropes of the boat, and let it fall off.

33. And when the light began to appear, Paul intreated them all to take food, saying: This is the fourteenth day that ye have tarried, and continued fasting, having taken nothing. \*

\* Sup. *With  
the speaking  
of.*

34. Wherefore I pray you take some nourishment for your health: For there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, gave thanks to God in presence of them all: And having broken it, he began to eat.

36. Then all of them took heart, and began to eat also.

37. Now we were in all two hundred, threescore, and sixteen souls in the ship.

38. And when they had eaten enough, they lightened the ship, casting out the wheat into the sea.

39. And when it was clear day, they knew not the land: But they discovered a certain creek with a shore, into which they were resolved to thrust the ship if they could.

40. And when they had weighed anchor, they committed themselves to the sea, and loosed the rudderbands, and hoisted up the main-sail to the wind, and made to the shore.

41. And falling into a place where two seas met, they stranded the ship: And the fore-part stuck fast, and remained unmoveable, but the hinder part was broken by the violence of the waves.

42. Then the soldiers were of opinion that they should kill the Prisoners, lest any of them should escape as they swam out.

43. But the centurion being willing to save Paul, forbade the fact: and commanded those who could swim, to cast themselves first into the Sea, and get to land.



44. And as to the rest, some were carried on boards, and some on broken pieces of the ship: And so it came to pass, that all the souls escaped to land:

## C H A P. XXVIII:

1. **A**ND when we had escaped, we understood that the island was called Melita. And the barbarous inhabitants thereof did us no small courtesy.

2. For they kindled a fire, and refreshed us all, \* *\* Sup. Which we wanted very much*  
by reason of the present rain and cold.

3. And as Paul had gathered a certain bundle of brush-wood, and laid it on the fire, there came a viper out of the heat, and seized on his hand.

4. And when the Barbarians saw the venomous beast hang on his hand, they said among themselves: Certainly this man is a murderer, for tho' he hath escaped the sea, yet vengeance suffereth him not to live.

5. But Paul shook off the beast into the fire, and felt no harm.

6. Whereupon they thought he would have swollen, and fallen down dead suddenly: But when they had expected a great while, and saw no harm come to him, they changed their minds, and said he was a God.

7. There were in the same place some lands, which belonged to the chief man of the island, whose name was Publius: This man received, and entertained us courteously for three days.

8. And it happened that the father of Publius lay sick of a fever, and of a bloody flux, him did Paul visit, and having prayed, and laid his hands on him, he healed him.

9. When this was done, all the diseased people in the island, came to him, and were healed.

10. They did also heap many honours upon us; and as we were to sail away, they laded us with such things as were necessary.

11. At three months end, we embarked in a ship of Alexandria, which had wintered in the island, whose arms were Castor and Pollux. †

12. And when we had landed at Syracuse, we tarried there three days.

13. From thence we took a compass and came to Rhegium: And after one day, the south wind blew, and we came the second to Puteoli;

† *Castor and Pollux were supposed by the Pagan Poets to have been two Constellations in the Heavens, this Ship had the Figure of these Constellations for its Arms*

14. Where we found brethren, who prayed us to tarry with them seven days: And so we went towards Rome.

15. And from thence, when the brethren heard of us, they came to meet us, as far as the marketplace of Appius, and the three taverns: When Paul had seen them, he thanked God, and took courage.

16. And when we came to Rome: Paul was permitted to dwell by himself with a soldier that kept him.

17. Three days after, Paul called the chief of the Jews together: And when they were come, he said unto them: Men and brethren, tho' I have committed nothing against the people, nor against the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18. Who when they had examined me, would have set me at liberty, because I had committed no crime that deserved death.

19. But when the Jews opposed my enlargement, I was forced to appeal to Cæsar, nor as if I designed to accuse my nation of any thing.

20. For this reason therefore have I desired to see, and to speak with you: For I am bound with this chain for the hope of Israel.

21. And they said unto him: We neither received letters from Judea, concerning thee, neither did any of the brethren, who came hither, tell, or speak ill of thee.

22. But we desire to hear from thee what thou thinkest: For as to this sect, we know that it is every where opposed.

23. And when they had appointed him a day, there came many to him into his lodging, to whom he preached the kingdom of God, and persuaded them concerning Jesus, out of the law of Moses, and out of the Prophets, from morning till evening.

24. And some believed the things which he said, and some believed not.

25. And when they agreed not among themselves, they departed upon Paul's saying this word: Well hath the Holy Ghost by the Prophet Isaiah, spoken unto our fathers,

26. Saying: Go unto this people, and say unto them: With the ear ye shall hear, and shall not understand: And seeing ye shall see, and not perceive.

27. For

27. For the heart of this people is waxed gross, and their ears are dull of hearing, and they have closed their eyes: Lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28. Be it therefore known unto you, that this salvation of God is sent unto the Gentils, and that they will hear it.

29. And when he had said these words, the Jews left him, and had much contesting among themselves.

30. And Paul dwelt two whole years in the lodgings which he had hired, and received all that came in unto him.

31. Preaching the kingdom of God, and teaching things which concern the Lord Jesus Christ, with all confidence, without prohibition.

THE  
Epistle of St. PAUL,  
The Apostle, to the ROMANS.

C H A P. I.

*The Epistle on 1. Christmas Eve.*

**P**AUL, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, 2. Which he had before promised by his Prophets in the holy scriptures,

3. Concerning his son, which was made unto him of the seed of David according to the flesh,

4. Who was predestinated to be the son of God with power, according to the spirit of holiness, by the resurrection of our Lord Jesus Christ from the dead:

5. By whom we have received grace, and apostleship for obedience to the faith among all nations for his name:

6. Among whom are ye also the called of Jesus Christ.

7. To all that are in Rome, beloved of God, called to be Saints: Grace be unto you, and peace from God our father, and from the Lord Jesus Christ.

8. First, I thank my God thro' Jesus Christ for you all; that your faith is published over all the world.

9. For God is my witness, whom I serve with my spirit in the gospel of his son, that without ceasing I remember you, always in my prayers,

10. Beseeching him, that if it be his will, I may, by any means, now at length have a prosperous journey to come unto you.

11. For I long to see you, that I may impart unto you some spiritual grace to confirm you:

12. That is, that I may be comforted together with you, by that faith which is common both to you and to me.

13. Now I would not have you to be ignorant, brethren, that I have often purposed to come unto you, that I might have some fruit among you also; even as among other Gentils: But was let hitherto.

14. I am debtor both to the Greeks, and to the Barbarians; To the wise, and to the unwise.

15. So, (as much as in me lieth) I am ready to preach the gospel to you that are in Rome also.

16. For I am not ashamed of the gospel: It being  
she

the power of God unto salvation, to every one that believeth: To the Jew first, and next to the Greek.

17. For in it is the justice of God revealed from faith \* unto faith: As it is written: The just liveth by faith. \* i. e. Interior Justice

18. For the wrath of God is revealed from heaven against all the ungodliness and injustice of those men, who hold the truth of God in injustice. † from Faith, and is perfected in Faith.

19. Because they knew what may be discovered of God; God himself making it known unto them. † i. e. Who

20. For the invincible perfections of God, even his eternal power and his God-head, from the creation of the world are clearly seen, being understood by the things that are made: So that they are without excuse. *His life, and conceal their Knowledge of the Truth of God's existence unjustly.*

21. Because that when they knew God, they glorified him not as God, nor gave him thanks: But became vain in their imaginations, and their foolish heart was darkened.

22. For in affirming themselves to be wise, they became fools:

23. And changed the glory of the incorruptible God, into the likeness of the image of corruptible man, and of birds, and four-footed beasts, and of serpents.

24. Wherefore God gave them up to the desires of their hearts, to uncleanness; so as to abuse shamefully their bodies one with another:

25. Even those, who changed the truth of God into a lie, and worshipped, and served the creature rather than the creator, who is blessed for ever. Amen.

26. For which reason God gave them up unto vile passions: For their women changed the natural use into that which is against nature.

27. And in like manner also the men, leaving the natural use of the woman, burned in their lusts one with another, men with men working baseness, and receiving in themselves the recompence due to their error.

28. And as they did not like to retain God in their knowledge, God gave them over to a reprobate sense, to do those things which are not convenient.

29. Being filled with all sort of injustice, of malice, fornication, covetousness, wickedness, full of envy, murder, strife, deceit, malignity, whisperers,

30. Backbiters, haters of God, despiteful, proud, haughty, inventors of evil, disobedient to parents,

31. Foolish, immodest, without affection, without faith, without mercy.

32. Who, knowing the justice of God, did not understand that those, who commit such things are worthy of death: And not only they, who do the same, but also such as consent to them that do them.

C H A P. II.

1. **W**herefore thou art inexcusable, O man, who-soever thou art that judgest: For wherein thou judgest another, thou condemnest thy self; because thou doest the same things for which thou judgest another.

2. But we know, that God judgeth, according to truth, those who commit such things.

3. Thinkest thou then, O man, who judgest those, who commit such things, and doest the same thy self, that thou shalt escape the judgment of God?

4. Or despisest thou the riches of his goodness, and patience, and long suffering? Knowest thou not, that the goodness of God leadeth thee to repentance?

5. But after thy hardness and impenitent heart, thou treasurest up unto thy self wrath against the day of wrath, and of the manifestation of the just judgment of God,

6. Who will render to every man according to his works:

7. To these indeed, who by perseverance in good works seek for glory and honour, and immortality, eternal life:

8. And to those, who are contentious, and obey not the truth, but believe wickedness, indignation and wrath.

9. Tribulation and anguish upon every soul of man who doeth evil, of the Jew first, and then of the Gentil,

10. But glory, and honour, and peace to every man, who doeth good, to the Jew first, and next to the Gentil.

11. For there is no respect of persons with God.

12. For as many as have sinned without the law, shall perish without the law: And as many as have sinned under the law, shall be judged by the law.

13. For not the hearers of the law are just before God, but the doers of the law shall be justified.

14. When therefore the Gentils, who have not the law, do by nature the things commanded by the law, these having not the law, are a law unto themselves:

15. Shewing the work of the law written in their hearts, their own conscience also bearing them witness, and their thought within themselves accusing or excusing them.

16. In the day, when God shall judge the secrets of men by Jesus Christ, according to my gospel. \*

\* *The Gospel, which I preach.*

17. But thou, who art called a Jew, and restest in the law, and makest thy boast of God,

18. And knowest his will, and approvest the things that are more excellent, being instructed by the law,

19. Art confident that thou thyself art a guide of the blind, a light to those who are in darkness,

20. An instructor of the foolish, a master of babes, having the form of knowledge and of the truth in the law.

21. Yet thou, who teachest another, teachest not thyself: Thou, who preachest that a man should not steal, dost thyself steal:

22. Thou, who sayest, that one ought not to commit adultery, dost thyself commit adultery: Thou, who abhorrest idols, dost thyself commit sacrilege.

23. Thou, who makest thy boast of the law, dishonourest God, by the transgression of the law.

24. For by your means, as it is written, the name of God is blasphemed among the Gentils.

25. Circumcision profiteth indeed, if thou keep the law: But if thou be a transgressor of the law, thou art, notwithstanding thy circumcision, reputed as uncircumcised.

26. If therefore an uncircumcised man observe the ordinances of the law, shall not he, tho' uncircumcised, be reputed as circumcised?

27. And so he, who (being by nature uncircumcised,) fulfillerh the law, shall judge thee, who by the letter, and circumcision, art a transgressor of the law.

28. For the *true* Jew is not he, who is so outwardly only: Neither doth circumcision consist *only* in that which is outwardly done in the flesh.

29. But the *true* Jew is he, who is one inwardly: And the *true* circumcision is that of the heart, in the spirit, and not according to the letter: Whole praise is not from men, but from God.

### C H A P. III.

1. **W**HAT preheminance then hath the Jew? Or what profiteth circumcision?

- \* i. e. *With the Law of God.*
2. Much every way: Chiefly, because they were intrusted with the oracles † of God.
3. For what if some of them did not believe? Shall their incredulity make void the faith of God? God forbid.
4. Now God is true, but every man is a liar, as it is written: \* That thou mayest be justified in thy sayings, and overcome when thou art judged.
5. But if our injustice commend the justice of God, what shall we say? Is God unjust, who taketh vengeance? (I speak as a man.)
6. God forbid: How else shall God judge this world:
7. For if the truth of God hath abounded unto his glory by my lie; why yet am I also judged as a sinner?
8. And not rather (as we are slanderously traduced, and as some, whose damnation is just, affirm that we say) let us do evil, that good may come on't.
9. What then? Do we excel them? By no means. For we have convinced both Jews and Gentils, that they are all under sin,
10. As it is written: There is none just, no not one.
11. There is none that understandeth, there is none that seeketh after God.
12. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one.
13. Their throat is an open sepulchre, with their tongues they have dealt deceitfully: The poison of asps is under their lips.
14. Their mouth is full of cursing and bitterness.
15. Their feet are swift to shed blood:
16. Destruction and misery are in their ways:
17. And the way of peace have they not known:
18. Neither is the fear of God before their eye.
19. Now we know that all the words of the law, are spoken to those who are under the law: That every mouth may be stopp'd, and that all the world may be subject unto God:
20. Because there shall no flesh be justified before him by the works of the law: For by the law came the knowledge of sin.
21. But now the justice of God without the law is manifested, being witnessed by the law and the prophets.
22. And that justice of God, by the faith of Jesus Christ is for all, and upon all, who believe in him: For there is no distinction. †

† Sup. O. *For*  
*sons.*



23. For all have sinned, and have need of the glory of God.

24. Being justified gratis *¶* by his grace thro' the redemption, which is in Christ Jesus. *¶ i. e. Without Merit or Reward.*

25. Whom God hath propoied to be a propitiation by faith in his blood, for the manifestation of his justice, for the remission of former sins,

26. Thro' the forbearance of God, for the manifestation, *I say*, of his justice at this time; That he might be just, and justify him who hath faith in Jesus Christ.

27. Where is thy boasting then? It is excluded, By what law? Is it by the law of works? No: But by the law of faith.

28. For we suppose, that a man is justified by faith without the works of the law.

29. Is God the God of the Jews only? Is he not also of the Gentils? Yes, of the Gentils also.

30. For there is but one God, who justifieth by faith the circumcised, and by the *same* faith justifieth the uncircumcised also.

31. Do we then dest oy the law by faith? God forbid: On the contrary we establish the law.

#### C H A P. IV.

1. **W**HAT preheminance then shall we say, that our father Abraham had, according to the flesh?

2. Indeed if Abraham were justified by works, he hath whereof to glory, but not before God.

3. For what saith the scripture? Abraham believed God, and it was counted unto him for justice.

4. Now the reward due to him, who worketh, is not imputed as a favour, but as a debt.

5. And on the contrary, to him who worketh not, but believeth in him who justifieth the ungodly, his faith is counted for justice, according to the decree of God's grace.

6. Even as David also saith, that the man is blessed unto whom God imputeth justice without works.

7. Blessed, *said he*, are they, whose iniquities are forgiven, and whose sins are covered.

8. Blessed is the man to whom God hath not imputed sin.

9. Is this blessing then for those, who are circumcised only, or is it not for those, who are not circumcised also? For we said, that the faith of Abraham was imputed to him for justice,

10. How

10. How was it then imputed? Was it when he was circumcised, or before he was circumcised? Not when he was circumcised, but before he was circumcised.

11. And so he received the sign of circumcision, as a seal of the justice of the faith, which he had, being yet uncircumcised, that he might be the father of all those who believe, tho' they be not circumcised, that justice might be imputed to them also:

12. And be the father of circumcision, not only to those who are circumcised, but also to such as follow the steps of the faith, which was in our father Abraham before he was circumcised.

13. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed by the law, but by the justice of faith.

14. For if those, who are of the law be heirs, faith is made void, and the promise made of none effect.

15. Because the law worketh wrath: \* For where no law is, there is no transgression.

\* *By Reason of Men's weakness in fulfilling the Law.* 16. Therefore it is by faith, † that according to the promise might be sure to all his seed, not only to him, who is under the law, but also to him, which is of the faith of Abraham, who is the father of us all.  
† *Sup. That we are Heirs.*

17. (As it is written: I have made thee a father of many nations) before God whom he believed, who quickeneth the dead, and calleth the things that are not, as if they were in being.

18. So having hoped against hope he believed, that he might become the father of many nations, according to that which was said unto him: So shall thy seed be: ||

|| *Sup. Numberless like the Sand of the Sea.* 19. And he was not weak in faith, neither did he consider, that being now an hundred years old, his body was almost dead, and that Sara was past child-bearing:

20. Nor did he stagger at the promise of God thro' unbelief, but was strong in faith, giving glory to God:

21. Being fully perswaded, that he was able to perform whatever he had promised.

22. And therefore it was imputed to him for justice.

23. Now it was not written for his sake alone, that it was imputed to him for justice:

24. But for us also, to whom it will be imputed, if we believe in him, who raised up Jesus Christ our Lord from the dead;

25. Who was delivered for our sins, and rose again for our justification..

CHAP. V.

1. **B**Eing therefore justified by faith, let us have peace with God thro' Jesus Christ.

2. By whom also we have access thro' faith into his grace, in which we stand, and rejoice in the hope of the glory of the children of God.

3. And not only so, but we glory in tribulation also, knowing that tribulation worketh patience :

4. And patience, trial; and trial, hope;

5. And hope bringeth not shame : Because the love of God is poured out into our hearts by the Holy Ghost, which is given unto us.

6. For why did Christ, when we were as yet weak, die in due time for the ungodly?

7. For one would scarce die for a just man: Tho' one may perhaps venture to die for a good \* man.

8. But God commendeth his love towards us: For as much as while we were yet sinners,

9. Christ in due time died for us: Much more then being now justified in his blood, shall we be saved from wrath thro' him.

10. For if when we were enemies, we were reconciled to God by the death of his son, much more being reconciled, shall we be saved by his life.

11. And not only so, but we also glory in God thro' our Lord Jesus Christ, by whom we have now obtained this reconciliation.

12. Wherefore, as by one man sin entred into the world, and death by sin; even so death passed upon men by this one man, in whom all have sinned.

13. For until the law, sin was in the world: But sin was not imputed, when there was no law. †

14. Yet death did reign from Adam to Moses, even over those, who have not sinned after the manner of the transgression of Adam, who is the figure of him that was to come :

15. But the gift was not as the offence. For if by the offence of one man, many are dead : The grace and gift of God hath much more abounded unto many, by the grace of one man Christ Jesus.

16. And as it happened by that one sin, not so was the gift: For the judgment was for one sin to condemnation; but the gift, ¶ is for many sins unto justification.

17. For if thro' one man's offence, death reigned by one; much more shall those, who receive abundance of grace, and of the gift of justice, reign in life by one Jesus Christ.

18. There-

*The Epistle on  
Ember Satur-  
day in Whit-  
sun Week;  
and for many  
Martyrs.*

\* *The Jews  
made a Distin-  
tion between  
a just Man  
and a good  
Man. They  
called him who  
fulfilled the  
Law of Mo-  
ses, a just  
Man; and him  
who did more  
than the Law  
required, a  
good Man.*

† *Sup. Of  
Moses.*

¶ *Let. Grace.*

18. Therefore as by the offence of one, all men fell into condemnation; so by the justice of one, all men received the justification of life.

19. For as by one man's disobedience, many became sinners: So by the obedience of one, shall many become just.

20. Now, the law came in, that the offence might abound: But where sin abounded, grace did much more abound.

21. That as sin hath reigned unto death, even so might grace reign thro' justice unto eternal life, by Jesus Christ our Lord.

C H A P. VI.

*The Epistle on the sixth Sunday after Pentecost.*

\* i. e. *The sinful Body.*

1. **W**HAT shall we say then? Shall we continue in sin, that grace may abound?

2. God forbid: For how shall we, who are dead to sin, live any more therein?

3. Know ye not, that as many of us as were baptized in Christ Jesus, were baptized in his death?

4. For we are buried with him by baptism unto death; that as Christ arose from the dead by the glory of the father, even so should we walk in newness of life.

5. For if we have been planted together in the likeness of his death, we shall be so in the likeness of his resurrection:

6. Knowing this, that our old man was crucified with him, that the body of sin \* might be destroyed, and that henceforth we should not serve sin.

7. For he that is dead, is delivered from sin.

8. Now if we be dead with Christ, we believe that we shall also live with Christ.

9. Knowing that Christ being raised from the dead, dieth no more; Death shall have no more dominion over him.

10. For in that he died, he died once for sin: But in that he liveth, he liveth unto God.

11. In like manner, account ye also your selves to be dead indeed unto sin, but alive unto God, in Christ Jesus our Lord.

12. Let not sin reign therefore in your mortal body, in order to obey the lusts thereof.

13. Neither yield ye your members as instruments of iniquity unto sin; but yield your selves unto God, as being alive from the dead, and consecrate your members as instruments of justice unto God.

14. For sin shall not have dominion over you: For ye are not under the law, but under grace.

15. What

15. What then? Shall we sin, because we are not under the law, but under grace? God forbid.

16. Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death; or of obedience unto justice. *The Epistle on the seventh Sunday after Pentecost.*

17. But God be thanked, that being servants of sin, ye have obeyed from the heart that form of doctrine, which was delivered you.

18. Being then freed from sin, ye became the servants of justice.

19. I speak after the manner of men, because of the infirmity of your flesh: For as ye have yielded your members to serve uncleanness and injustice for iniquity; even so now yield your members to serve justice for sanctification.

20. For when ye were the servants of sin, ye were free from justice.

21. What fruit had ye then in those things, whereof ye are ashamed? For the end of those things is death.

22. But now being made free from sin, and become servants to God, ye have your fruit unto sanctification, and the end, everlasting life.

23. For the wages of sin is death: But the grace of God is eternal life in Christ Jesus our Lord.

## C H A P. VII.

1. **K**NOW ye not brethren, (for I speak to such as understand the law) that the law hath dominion over a man so long as he liveth?

2. For as a married woman is bound by the law as long as her husband liveth: But if her husband die, she is loosed from the law of her husband.

3. If she be then married to another man, while her husband liveth, she shall be called an adulteress: But if her husband be dead, she is freed from the law of her husband, so as not to be an adulteress, tho' she be married to another man.

4. Even so my brethren, ye also are become dead to the law by the body of Christ, † that ye may pertain † i. e. Christ's Body crucified  
to another, who is risen from the dead, to the end  
we may bring forth fruit unto God. *did abolish the*

5. For when we were in the flesh, the passions of Law, so that  
sin, which came by the law, did work in our mem-  
bers to bring forth fruit unto death. *we are no more under the Yoke*

6. But now we are loosed from the law of death, thereof.  
wherein we were held: So that we may serve in new-  
ness of spirit, and not in the oldness of the letter.

7. What

\* Sup. To be  
a Sin.  
† Sup. Thy  
Neighbour's  
Wife.

|| i.e. An Occa-  
sion of Death.

7. What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law. For I should not have known concupiscence, \* if the law had not said: Thou shalt not covet. †

8. But sin taking occasion by the commandment wrought in me all manner of concupiscence: For without the law sin was dead.

9. And I my self lived for a time without the law. But when the commandment came, sin revived,

10. And I died: And the same commandment, which was *ordained* unto life, was found to be death unto me.

11. For sin taking occasion by the commandment seduced me, and by it slew me.

12. Wherefore the law is indeed holy, and the commandment holy, and just, and good.

13. Was then that which is good, made death unto me? God forbid. But sin, that it might appear sin, wrought death in me by that which is good; to the end, sin might become exceeding sinful by the commandment.

14. For we know that the law is spiritual; but I am carnal, sold under sin.

15. For I understand not what I do: For I do not the good which I would: But the evil which I hate, that do I.

16. If then I do that which I would not, I consent unto the law, and *acknowledge* that it is good.

17. Now then, it is no more I that do it, but sin that dwelleth in me.

18. For I know that there is no good in me, that is, in my flesh: For to will is present with me, but how to perform that which is good, I find not.

19. For the good that I would, I do not: But the evil which I would not, that I do.

20. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me.

21. When I would then do good, I find in me a law that *resisteth*; because evil dwelleth in me.

22. For I delight in the law of God according to the interior man.

23. But I feel another law in my members repugnant to the law of my mind, and bringing me into captivity unto the law of sin, which is in my members.

24. O unhappy man that I am, who shall deliver me from the body of this death?

25. The grace of God thro' Jesus Christ our Lord. So then, with the mind I my self serve the law of God; but with the flesh, the law of sin.

C H A P. VIII.

1. **T**HERE is therefore now no condemnation for those, who are in Christ Jesus, and who walk not according to the flesh.

2. For the law of the spirit of life in Christ Jesus, hath delivered me from the law of sin and death.

3. For what the law could not do, for as much as it was made weak by the flesh, God *hath done*, in sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh.

\* i. e. Obnoxious to Sin.

4. That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5. For such as are carnal do mind the things of the flesh; but such as are spiritual do savour the things of the spirit.

6. For the prudence of the flesh is death; but the prudence of the spirit is life and peace.

7. Because the wisdom of the flesh is an enemy to God: For it is not subject to the law of God, neither indeed can it be.

8. So then, such as are in the flesh, † cannot please God.

† i. e. Live according to the irregular Desires of the Flesh.

9. Now ye are not in the flesh, but in the spirit: If yet the spirit of God dwell in you. But if any man have not the spirit of Christ, he is none of his.

10. And if Christ be in you, the body is indeed dead because of sin; but the spirit liveth because of justification.

11. But if the spirit of him, who raised up Jesus from the dead, dwell in you; he that raised up Jesus Christ from the dead, shall also quicken your mortal bodies, by reason of his spirit, that dwelleth in you.

12. Therefore brethren, we are debtors, not to the flesh, that we should live after the flesh.

The Epistle on the eighth Sunday after Pentecost.

13. For if ye live after the flesh, ye shall die; but if ye mortify by the spirit the works of the flesh, ye shall live.

14. For all those, who are acted by the spirit of God, are the children of God.

15. For ye have not received the spirit of bondage to live again in fear; but ye have received the spirit of the adoption of children, whereby we cry Abba (father.)

16. For the spirit it self beareth witness to our spirit, that we are the children of God.

17. Now if we are children, we are heirs also: Heirs indeed of God, and joint-heirs with Christ: Provided

*The Epistle on  
the fourth  
Sunday after  
Pentecost,  
and for many  
Martyrs.*

Provided also we suffer with him, that we may be also glorified with him.

18. For I reckon that the sufferings of this present time, are not worthy to be compared to the future glory, which shall be revealed in us.

19. For the expectation of the creature waiteth for the manifestation of the kingdom of God.

20. For the creature is made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope.

21. Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

22. For we know that every creature groaneth, and travaileth in pain until now.

23. And not only they, but our selves also, who have the first fruits of the spirit, even we our selves groane within our selves, waiting for the adoption of the children of God, *scilicet* the redemption of our body.

24. For we are saved by hope: But hope that is seen, is not hope: For what a man seeth, why doth he hope for?

25. But if we hope for what we see not, then do we with patience wait for it.

26. Besides, the spirit also helpeth our infirmity: For we know not what we should pray for as we ought: But the spirit it self asketh for us with groanings which cannot be expressed.

27. And he, who searcheth the hearts, knoweth what the spirit desireth, because he doth according to God ask for the Saints.

28. Now we know that all things contribute to the good of those, who love God, of those, who according to his will are called to be Saints.

29. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first born among many brethren.

30. And whom he did predestinate, them he also called: And whom he called, them he also justified: And whom he justified, them he also glorified.

31. What shall we say then to these things: If God be for us, who shall be against us?

32. He, who spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?

33. Who shall accuse God's elect? It is God that justifyeth,



34. Who shall condemn them? Christ Jesus who died, yea rather who is risen again, who is at the right hand of God, who also intercedeth for us.

35. Who shall separate us then from the love of *The Epistle for* Christ? Shall tribulation? Or distress? Or hunger? *St. Ignatius,* or nakedness? Or danger? Or persecution? Or the Feb. 1. sword?

36. (As it is written: We are every day delivered up to death for thy sake: We are accounted as sheep for the slaughter.)

37. But amidst all these evils we overcome, thro' him who loved us.

38. For I am sure, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor force,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

# CHAP. IX.

1. I say, the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost:

2. That I have great sadness, and continual sorrow in my heart.

3. For I could wish that I my self were accursed \* for Christ for the sake of my brethren, who are my kinsmen according to the flesh.

4. Who are Israelites, to whom pertaineth the adoption of the children of God, and the glory, and the covenant, and the giving of the law, and the worship of God, and the promises:

5. Whose are the fathers, and of whom according to the flesh is Christ, who is God blessed above all for ever. Amen.

6. Not that the word of God hath failed: For all those, who are come from Israel, are not Israelites:

7. Neither are they all children, who are of the seed of Abraham: But in Isaac, said God unto him, shall thy seed be called.

8. That is, they that are the children of the flesh, are not the children of God, but they that are the children of the promise, are reputed to be of the seed.

9. For these are the words of the promise: I will come at this time, † and Sara shall have a son.

10. And not only she, but also Rebecca conceived of two sons at once by our father Isaac.

11. For before they were born, or had done any

\* i. e. For the Faith of Christ: The Word in Latin is Anathema, an accursed thing. The Law says, cursed is he that hangeth on a Tree. St. Paul means, that he could wish he were hanged, or put to Death some other shameful Way for the Faith of Christ for his Brethren's sake, that is, that he may die for them in some manner, as Christ died, and was made an Anathema or an accursed thing for the World. † Sup. A Year hence.

good, or evil, (that the decree of God might stand according to his election.)

12. Not of works, but of him that calleth, it was said unto her.

13. The elder shall serve the younger: As it is written: Jacob have I loved, but Esau have I hated.

14. What shall we say then? Is there any injustice in God? By no means.

15. For he saith unto Moses: I will have mercy on whom I please to have mercy, and I will have compassion on whom I please to have compassion.

16. It is not then of him that willeth, nor of him that runneth, \* but of God that sheweth mercy.

17. For the scripture saith unto Pharaoh: For this very thing have I raised thee up, that I might shew my power in thee, and that my name might be declared over all the earth.

18. Therefore hath he mercy on whom he will, and whom he will he hardeneth. †

19. Thou wilt say: then, unto me: Why doth he yet find fault? For who can resist his will?

20. O man, who art thou, that repliest against God? Doth the earthen vessel say to him that formed it? Why hast thou made me thus?

21. Hath not the potter power to make of the same lump of clay, one vessel to honour, and another unto dishonour?

22. What if God being willing to shew his wrath, and to make his power known, endured with much patience the vessels of wrath fit for destruction.

23. That he might shew the riches of his glory on the vessels of mercy, which he had prepared unto glory?

24. Even on us, whom he hath called, not only from among the Jews, but also from among the Gentils,

25. As he saith in Osee: I will call them my people, which were not my people; and her, beloved, which was not beloved; and her, the object of my mercy, which had not obtained mercy.

26. And it shall come to pass, that in the place where it was said unto them: Ye are not my people; there shall they be called the children of the living God.

27. And Isaiah crieth out for Israel: Tho' the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28. For God in his justice will consume, and cut off his people: The Lord will make a great diminution, on the earth.

\* Sup. That it dependeth to do well.

† Not that God doth inspire or suggest Malice unto any, by which Men harden their Hearts, but because he withdraweth his Grace from those who have abused their former Grace, he is said in Scripture Phrase, to harden their Hearts.

¶ i. e. The Gentils.

\* Verbum in Scripture Phrase, signifies somet mes a Word, and sometimes Matters or Things. Here it signifies Things, and these Things are God's People whom the Apostle says God will cut off.

29. And, as *Isaias* hath foretold: Except the Lord of hosts had left us a seed, we had been as *Sodom*, and made like unto *Gomorrah*.

30. What shall we say then? That the Gentils, which sought not for justice, have attained to justice; even the justice which is by faith.

31. But that *Israel*, by following the law of justice, hath not attained to the law of justice.

32. Why so? Because they did it not by faith, but, as it were, by the works of the law: For they struck against the stumbling stone: \*

\* viz. *Jesul Christ*;

33. As it is written: Behold, I lay in *Sion* a stumbling stone, and a rock of offence: And whosoever believeth in him, shall not be confounded.

C H A P. XI.

1. **B**rethren, my hearts desire, and my earnest prayer to God is put up for their salvation.

2. For I bear them witness, that they have a zeal for God, but not according to knowledge.

3. For being ignorant of the justice of God, and going about to establish their own, they have not submitted themselves to the justice of God:

4. For *Christ* is the end of the law, for the justification of every one, who believeth in him.

5. And *Moses* hath written; that the man who doeth the justice, which is of the law, shall live in it.

6. But as to the justice which is of faith, he saith thus: Say not in thine heart, who shall ascend into heaven? That is, to bring down *Christ*.

7. Or who shall descend into the abyss? That is, to recal *Christ* from the dead.

8. But what saith the scripture? The word is near thee, it is in thy mouth, and in thy heart. This is the word of faith which we preach:

9. That if thou confests with thy mouth the Lord *Jesul*, and believe in thy heart, that God hath raised him from the dead, thou shalt be saved.

10. For man must believe with the heart to be justified; and confels with the mouth, to be saved. *The Epistle of St. Andrew's*

11. Since the scripture saith: Whosoever believeth in him shall not be confounded. *Day, Nov. 30*

12. For there is no distinction of the Jew and Greek. Seeing the same Lord of all, is rich unto all, who invoke him.

13. For every man whatsoever, who shall invoke the name of the Lord, shall be saved.

14. But how shall they invoke him, in whom they have not believed? Or how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?

15. And how shall they preach except they be sent? As it is written: How beautiful are the feet of those, who preach the gospel of peace, the gospel of good things!

16. But they do not all obey the gospel: For Isaiah, saith: Lord, who hath believed what he heard from us?

17. Therefore faith is by hearing, and hearing by the word of Christ.

18. But I say, have they not heard? Yes, truly, their sound went over all the earth, and their words unto the end of the world.

19. But did not Israel, I say, know it? First Moses saith: I will make you jealous of a nation which is no nation: \* I will provoke you to anger against a foolish nation.

\* i. e. Which  
deserveth not  
the Name of a  
Nation by  
reason of their  
Idolatry.

20. But Isaiah speaketh boldly, and saith: I was found by them who sought me not: I appeared openly to those who asked me no question.

21. But to Israel, he saith: All day long have I stretched forth my hands unto an incredulous and gain-saying people.

C H A P. XI.

1. I say then, hath God cast away his people? God forbid: For I my self am an Israelite of the seed of Abraham, of the tribe of Benjamin.

2. God hath not cast away his people, which he foreknew. Know ye not what the scripture saith of Elias: How he speaketh to God against Israel.

3. Lord they have killed thy prophets; they have thrown down thine altars: And I am left alone, and they seek my life.

4. But what doth God answer him? I have reserved to my self seven thousand men, who have not bent their knees before Baal.

5. Even so then at this present time also, there is a remnant saved according to the election of grace.

6. Now if by grace, it is no more by works; else grace is no more grace.

7. What then? Israel hath not obtained that which he sought: But they that were chosen obtained it, and the rest were blinded:

8. As it is written: God gave them the spirit of

stun-

number: Eyes that they might not see, and ears that they might not hear until this day.

9. And David saith: Let their table be a snare and a trap, and a subject of scandal, and punishment unto them.

10. Let their eyes be darkened that they may not see: And bend their backs always.

11. I say then, have they stumbled so as to fall? † † Sup. For God forbid: But by their offence salvation is come *ever*.  
To the Gentils, that they might imitate them.

12. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentils; how much more their fulness?

13. For I speak to you, Gentils: And since I am the Apostle of the Gentils, I will honour my ministry:

14. To see if I might by any means excite to emulation those of my own flesh, and might save some of them.

15. For if the loss of them be the reconciling of the world: What shall the receiving of them be, but life from the dead.

16. And if the first fruit be holy, the lump is also holy: In like manner, if the root be holy, so are the branches.

17. And if some of the branches be broken off, and that thou being a wild olive tree, wast grafted on them, and dost partake of the root, and fatness of the olive-tree;

18. Boast not against the branches. If thou dost: Know that thou bearest not the root, but the root thee.

19. But thou wilt say: The branches were broken off that I might be ingrafted.

20. Well: They were broken off because of their incredulity, and thou standest by faith. Be not high minded, but fear.

21. For if God spared not the natural branches, take heed lest he spare not thee.

22. Behold therefore the goodness and severity of God: His severity indeed to them that fell; but his goodness to thee, if thou continue in goodness; else thou also shalt be cut off.

23. In like manner they shall be ingrafted, if they persist not in their incredulity: For God is able to graft them in again.

24. For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which are the natural branches, be grafted into their own olive-tree?

25. For I would not, brethren, have you to be ignorant of this mystery (lest ye be wise in your own conceits) that blindness in part hath happened to Israel, until the fulness of the Gentils be come in.

26. And so all Israel shall be saved: As it is written: There shall come out of Sion a deliverer, and he shall turn away impiety from Jacob.

27. And this shall be the covenant, which I will make with them; when I shall take away their sins.

28. According to the gospel, they are indeed enemies for your sake: But according to the election, they are very much beloved for the father's sake.

\* i. e. God never repenteth for what he doeth.

† i. e. In the mercy shewn to you.

The Epistle on the first Sunday

29. For the gifts and vocation of God are without repentance. \*

30. And as ye in times past have not believed in God, but now have obtained mercy thro' their incredulity?

31. Even so they have not now believed in your † mercy, that they might also obtain mercy.

32. For God hath concluded all in unbelief, that he might have mercy upon all.

33. O the depth of the riches both of the wisdom and knowledge of God! How incomprehensible are his judgments, and how unsearchable are his ways!

34. For who hath known the thoughts of the Lord, or who hath been his counsellor?

35. Or who hath first given to him, and it shall be returned unto him again?

36. Since all things are from him, and by him, and in him: To him be glory for ever. Amen.

## CHAP. XII.

The Epistle on the first Sunday after the Epiphany.

1. I Beseech you therefore, brethren, by the mercy of God, present your bodies a living sacrifice, holy, acceptable unto God, as your reasonable service.

2. And be not conformed to the present age, but be ye reformed in the newness of your mind: That ye may prove what is the good, and acceptable, and perfect will of God.

3. For I say, by the grace which is given to me, unto all those, who are among you; not to be more wise than ye ought, but to be wise unto sobriety: And as God hath dealt unto every one the measure of faith.

4. For as we have many members in one body, and all members have not the same function:

5. So we being many are one body in Christ, and every one members one of another.

6. Having then different gifts, according to the grace which was given to us; whether prophecy according to the proportion of faith,

7. Or ministry, in serving; or doctrine in teaching.

8. The gift of exhortation in exhorting; of giving with simplicity; of governing with diligence; of shewing mercy with cheerfulness.

9. Let love be without dissimulation: Abhor evil: cleave to that which is good.

10. Love one another with brotherly charity: Prevent one another in honour.

11. Be not slothful in your duty: Be fervent in spirit: Serve the Lord.

12. Rejoice in hope: Be patient in tribulation: Persevere in prayer.

13. Supply the necessities of the Saints: Exercise hospitality.

14. Bless them, who persecute you: Bless, and curse not.

15. Rejoice with them that do rejoice, weep with them that do weep.

16. Be of the same mind one towards another. Be not high minded, but condescend to men of low condition. Be not wise in your own conceits.

17. Return to no man evil for evil. Be careful to do good, not only in the sight of God, but also in the sight of all men.

18. If it be possible, as much as in you lieth, live peaceably with all men:

19. Dearly beloved, revenge not your selves, but give place unto wrath. For it is written: Vengeance pertains to me; I will repay, saith the Lord.

20. But if thine enemy hunger, feed him: If he thirst, make him drink. For in so doing, thou shalt heap coals of fire upon his head.

21. Be not overcome by evil, but overcome evil with good.

*The Epistle on the third Sunday after the Epiphany.*

*\* i. e. By the kind Usage thou shalt kindle the Fire of Charity in him. 'Tis a*

# C H A P. XIII.

1. **L**ET every soul be subject unto the higher powers: For there is no power which cometh not from God: And such as are, were ordained by God.

2. Wherefore he that resisteth power, resisteth the ordinance of God. And they that resist, purchase damnation to themselves.

*Metaphor used by the Jews to signify a Reconciliation.*

3. For princes are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do good and thou shalt have praise by it.

4. For he is the minister of God to thee for good. But if thou do evil, be afraid: For he beareth not the sword in vain; seeing he is the minister of God to execute wrath on him, who doeth evil.

5. It is therefore necessary that ye obey, not only for fear of punishment, but also for conscience sake.

6. It is for this reason also, that ye pay tribute: For they are God's ministers, and serve for this very purpose.

*The Epistle on the fourth Sunday after the Epiphany.*

7. Render therefore to all their dues: Tribute, to whom tribute is due; custom, to whom custom is due; fear, to whom fear; honour, to whom honour.

8. Owe no man any thing, only that ye love one another: For he that loveth his neighbour, hath fulfilled the law.

*\* Sup. Of this kind.*

9. For, thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not cover; and if there be any other commandment, it is comprehended in this saying: Thou shalt love thy neighbour as thy self.

*The Epistle on the first Sunday in Advent.*

10. The love of our neighbour worketh no evil: Therefore love is the fulfilling of the law:

11. Especially since we know the time, and that the hour is now come for us to rise from sleep: For now is our salvation nearer than when we believed.

12. The night is far spent, the day is at hand: Let us therefore cast off the works of darkness, and put on the armour of light.

13. Let us walk honestly as in the day; not in banquetting and drunkenness, not in beds and debauchery, not in strife and envy.

14. But put on our Lord Jesus Christ, and provide not for the flesh to satisfy the desires thereof.

## CHAP. XIV.

*\* Sup. Into his Service.*

1. **H**IM that is weak in the faith, receive favourably without disputes concerning his thoughts.

2. For one man believeth, that he may eat of all things: But he that is weak, let him eat herbs.

3. Let not him who eateth, despise him who eateth not: And let not him who eateth not, judge him that eateth: For God hath received him. †

4. Who art thou, that judgest another man's servant? To his own master he standeth or falleth: Yea he will stand: For God is able to uphold him.



5. One man discerneth one day from another but another esteemeth every day alike: Let every man abound in his own sense.

6. He that discerneth the day, discerneth it unto the Lord: And he that eateth, eateth unto the Lord: For he giveth God thanks. And he that eateth not, to the Lord he eateth not, and giveth God thanks.

7. For none of us liveth for himself, and no man dieth for himself.

8. For whether we live, we live unto the Lord: Whether we die, we die unto the Lord. Whether we live therefore or die, we are the Lord's.

9. For to this end Christ died and rose again, that he might be Lord both of the dead and of the living.

10. But why dost thou judge thy brother? Or why dost thou despise him? For we shall all stand before the tribunal of Christ.

11. For it is written: As I live saith the Lord, every knee shall bend to me: And every tongue shall confess to God.

12. So then every one of us shall give an account of himself to God.

13. Let us not therefore judge one another any more: But judge this rather, that ye give no occasion of offence or scandal to your brother.

14. I know and am confident in the Lord Jesus, that there is nothing unclean of it self; and that a thing is not unclean, but to him who esteemeth it unclean.

15. But if thy brother be grieved upon account of thy meat, thou walkest no more according to charity. Destroy not him with thy meat, for whom Christ died.

16. Let not then our good be evil spoken of.

17. For the kingdom of heaven consisteth not in meat and drink; but in justice, and peace and joy in the Holy Ghost.

18. For he that serveth Christ in this manner, is agreeable to God, and approved by men.

19. Let us therefore follow after the things which make for peace, and let us preserve the things which tend to mutual edification.

20. Destroy not the word of God for meat. All things indeed are pure, but it is ill done of a man to eat when he giveth scandal.

21. It is good neither to eat flesh, nor to drink wine, nor any thing by which your brother is offended, or scandalized, or made weak.

22. Hast thou faith? Have it to thy thyself before God;

God: blessed is he, who condemneth not himself in that which he approveth.

\* Sup. One 23. But he that discerneth, \* is damned, if he eat; Sort of Meat because he doth not according to faith. † Now that from another. which is not according to faith, is sin.

† i. e. According to Conscience.

C H A P. XV.

The Epistle on the second Sunday in Advent.

1. **N**OW we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2. Let every one of you please his neighbour in that which is good, for edification.

3. For even Christ pleased not himself, but as it is written: The reproaches of those, who reproached thee, fell on me. ||

|| Sup. Saith he to his Father by the Mouth of the Psalmist.

4. For whatsoever things are written, were written for our instruction: That we, thro' patience and comfort of the scriptures, might have hope.

5. Now the God of patience and consolation grant you to be like minded one towards another in Jesus Christ:

6. That ye may with one mind, and one mouth, glory God the father of our Lord Jesus Christ.

7. Wherefore receive ye one another, as Christ also received you to the glory of God.

8. For I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises of the fathers:

9. And that the Gentils might glorify God for his mercy, as it is written: For this cause I will confess to thee, O Lord, among the Gentils, and sing unto thy name.

10. And again he saith: Rejoice ye Gentils with his people.

11. And again: Praise the Lord all ye Gentils, and magnify him all ye people.

12. And again Isaias saith: There shall be a branch of the root of Jesse, which shall rise to govern the Gentils, and in him shall the Gentils hope.

13. Now the God of hope fill you with all joy and peace in believing: That ye may abound in hope, and in the power of the Holy Ghost.

14. And I my self also am perswaded of you, my brethren, that ye also are replenished with love, and filled with all knowledge, so that ye are able to admonish one another.

\* Sup. Of your Duty.

15. However, brethren, I have written the more boldly unto you in some sort, to put you in mind: \* Because of the grace, which is given to me by God,

16. That

16. That I might be the minister of Jesus Christ among the Gentils: Sanctifying the gospel of God, that the oblation of the Gentils might become holy and acceptable in the Holy Ghost.

17. I have therefore whereof to glory in Christ Jesus for God.

18. For I dare not speak of any of those things which Christ hath not done by me, to make the Gentils obedient, by word and deeds.

19. By the power of miracles and wonders, by the power of the Holy Ghost: So that from Jerusalem, and round about unto Illyricum, I have fully published the gospel of Christ.

20. Now I have preached this gospel so, as that it was not, where Christ was named; lest I should build upon another man's foundation, but as it is written:

21. They, to whom nothing was told concerning him, shall see: And they, who have not heard, shall understand.

22. For which reason also I have been much hindered from coming to you hitherto.

23. But now having no further occasion of staying in these countries, and having a great desire these many years past to come unto you:

24. When I begin my journey into Spain, I hope I shall see you in my journey, and that I shall be brought on my way thither by you, after I have somewhat enjoyed your company.

25. Now I go to Jerusalem to minister unto the Saints.

26. For those of Macedonia and Achaia have judged it reasonable to make a collection for the poor Saints which are in Jerusalem.

27. It hath pleased them indeed, \* and their debtors they are. For if the Gentils have been made partakers of their spiritual goods, they ought to share with them in their temporal wealth. \* Sup. So to do.

28. When therefore I have finished this work, and have distributed unto them this fruit; I will visit you in my journey to Spain.

29. Now I know that when I come unto you, my coming shall be in the fulness of the blessing of the gospel of Christ.

30. I beseech you therefore brethren for the sake of our Lord Jesus Christ, and for the charity of the Holy Ghost, to help me in your prayers to God for me,

31. That I may be delivered from the Infidels which are in Judea, and that the offer which I make of my service may be acceptable to the Saints in Jerusalem,

32. That

32. That I may come unto you with joy by the will of God, and may with you be refreshed.  
33. Now the God of Peace be with you all. Amen.

C H A P. XVI.

1. **I** Commend unto you Phebe our sister, who is employed in the ministry of the Church, which is in Cenchrea.
2. That ye receive her in the Lord, as becometh Saints. And that ye assist her in whatsoever business she hath need of you: For she herself hath assisted many, and me especially.
3. Greet Prisca and Aquila my helpers in Christ Jesus;
4. (Who for my life laid down their own necks: To whom not only I give thanks but also all the churches of the Gentiles.)
5. Salute likewise the church which is in their house. Greet my beloved Epinetus, who is the first fruits of Asia in Christ.
6. Greet Mary, who hath taken a great deal of pains for you.
7. Salute Andronicus and Junia my cousins, and my fellow captives; who are of note among the Apostles, who also were in Christ before me.
8. Greet Ampliatus my beloved in the Lord.
9. Salute Urban our helper in Christ Jesus, and Stachys my beloved.
10. Salute Apelles approved in Christ.
11. Salute those who are of the family of Aristobulus. Salute Herodian my kinsman. Salute those of the family of Narcissus, who are in the Lord.
12. Greet Triphena and Triphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
13. Salute Rufus chosen in the Lord, and his mother and mine.
14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
15. Salute Philologus, and Julia, Nereus and his sister, and Olympias, and all the Saints which are with them.
16. Salute one another with an holy kiss. All the churches of Christ salute you.
17. Now I beseech you brethren, observe those, who cause dissensions and scandals. Contrary to the doctrine which ye have learned; and avoid them.
18. For such men serve not our Lord Jesus Christ, but their own belly; and by sweet words and blessings, seduce the hearts of the simple.

19. For your obedience is published in every place. Therefore I rejoyce in you: But I would have you to be wise in good, and simple in evil.

20. And may the God of peace speedily bruise Satan under your feet. The grace of our Lord Jesus Christ be with you.

21. Timothy my fellow labourer, and Lucius and Jason, and Sopater my kinsmen, salute you.

22. I Tertius, who wrote the Epistle salute you in the Lord.

23. Caius mine host, and the whole church salute you. Erastus the treasurer of the city saluteth you, and Quartus our brother.

24. The grace of our Lord Jesus Christ be with you all, Amen.

25. Now to him, who is able to confirm you according to my gospel, and the preaching of Jesus Christ, pursuant to the revelation of the mystery kept secret from all eternity.

26. (Which is now manifested by the scriptures of the prophets according to the commandment of the eternal God, for the obedience of faith, and made known unto all nations.

27. To God only wile be honour and glory, thro' Jesus Christ for ever and ever. Amen.

T H E

# First Epistle of Saint PAUL the Apostle, to the Corinthians.

## C H A P. I.

*The Epistle on  
the tenth Sun-  
day after Pen-  
tecost.*

1. **P**AUL called to be an Apostle of Jesus Christ by the will of God, and Sosthenes his brother.
2. To the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all those who call upon the name of our Lord Jesus Christ in every place, where they and we are.
3. Grace be unto you, and peace from God our father, and from the Lord Jesus Christ.
4. I thank my God always on your behalf, for the grace of God, which is given you in Christ Jesus:
5. Because ye are enriched by him in every thing, in all utterance, and in all knowledge:
6. Even as the testimony of Christ was confirmed in you:
7. So that you come short of no gift, in expectation of the revelation of our Lord Jesus Christ.
8. Who shall also confirm you unto the end, that ye may be without crime in the day of the coming of our Lord Jesus Christ.
9. God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord.
10. Now I beseech you, brethren, by the name of our Lord Jesus Christ; that ye all say the same thing, and that there be no schisms among you: But that ye be perfectly united together in the same sense, and in the same judgment.
11. For I have been informed of you, my brethren, by those of the family of Chloe, \* that there are contentions among you.
12. Now this I say, which every one of you saith: I am of Paul, and I am of Apollos, I am of Cephas, and I am of Christ.
13. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?
14. I thank God that I baptized none of you, but Crispus, and Gaius.

\* *A Lady of  
great Piety.*

15. Left any should say that he had been baptized in my name.
16. And I baptized also the family of Stephanas: Besides, I know not whether I baptized any other.
17. For Christ sent me not to baptize, but to preach the gospel: Not with wisdom of words, lest the cross of Christ should be made void.
18. For the word of the cross is foolishness to those who perish: But unto those, who are saved, that is, unto us, it is the power of God.
19. For it is written: I will destroy the wisdom of the wise, and will reprove the prudence of the prudent.
20. Where is the wise? \* Where is the Scribe? Where is the curious wit of this age? Hath not God made foolish the wisdom of this world?
21. For seeing that in the wisdom of God, the world by wisdom knew not God: It hath pleased God to save those who believe, by the foolishness of preaching.
22. The Jews require miracles, and the Greeks seek for wisdom.
23. As to us, we preach Jesus Christ crucified, which is a scandal to the Jews, and folly to the Gentiles.
24. But to those, who are called both Jews and Greeks, Christ is the power of God, and the wisdom of God.
25. For the folly of God is wiser than men. And the weakness of God is stronger than men.
26. Consider your vocation brethren: For not many of you are wise according to the flesh, not many powerful, not many noble:
27. But God hath chosen the foolish things of the world, to confound the wise; and chose the weak things of the world to confound the strong.
28. And the base, and contemptible things of the world hath God chosen: yea and things which are not, to destroy the things that are.
29. That no flesh should glory in his presence.
30. Now it is by him that ye are in Christ Jesus, who by the mercy of God became for us wisdom, and justice, and sanctification, and redemption:
31. That, as it is written: He, who glorieth, may glory in the Lord.

\* St. Paul alludes to three Sorts of Men among the Jews, viz. their wise Men, their Scribes, and their curious Wits. Their wise Men were supposed to have attained to the full Knowledge of the Law and the Prophets; the Scribe was a Doctor of the Law, but superior in Knowledge to their wise Men: And their curious Wits were those, who searched after the Knowledge of the Law, and other human Sciences: And yet none of the three according to St. Paul could with all their Knowledge discover the true Wisdom whereof they so much boasted to have been Masters. Hence St. Paul saith: Where is the Wise? Where is the Scribe? Where is the curious Wit of this Age, &c.

C H A P. II.

† i. e. That  
which seemeth  
to Men to be  
Folly in God.

¶ i. e. That  
which seemeth  
to be a weak-  
ness in God.

1. **A**S to me, brethren, when I came to you to declare unto you the testimony of Christ, I came not with loftiness of speech, or of wisdom.

2. For I was of opinion, that I should know nothing among you, but Jesus Christ, and him crucified.

3. Even so was I with you in weakness, and fear, and in much trembling.

4. And my discourse, and my preaching did not consist in persuasive words of human wisdom, but in manifestation of the spirit, and of power:

5. That your faith may not rely upon the wisdom of men, but upon the power of God.

6. However, we speak wisdom among them that are perfect: Yet not the wisdom of this world, nor of the princes of this world, who come to nothing.

7. But we speak the wisdom of God wrap'd up in a mystery, which God hath predestinated before the world, for our glory.

8. Which none of the princes of this world knew: For if they had, they would not have crucified the Lord of glory.

9. But as it is written: Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those who love him.

10. But God hath revealed it unto us by his spirit: For the spirit searcheth all, even the hidden things of God:

11. Who among men knoweth the things of a man, but the spirit of man, which is in him? Even so the things of God knoweth no man, but the spirit of God.

12. Now we have not received the spirit of this world, but the spirit which is from God; that we might know the things which God hath bestowed upon us:

13. Which things also we speak, not with words, which human wisdom teacheth, but with the doctrine of the spirit, comparing spiritual things with spiritual.

14. Now the carnal man perceiveth not the things which are of the spirit of God: For they are foolishness unto him, neither can he understand them, because they are to be discerned by the spirit.

15. But the spiritual man judgeth all things, and is himself judged by no man.

16. For



16. For who hath known the mind of the Lord, but he may instruct him? But we have the mind of Christ.

C H A P. III.

1. **A**ND I, brethren, could not speak unto you as unto spiritual, but as unto carnal men, yea as unto babes in Christ.

2. I fed you with milk, not with *solid* food: For hitherto ye were not able to bear it, neither can ye even now, because ye are as yet carnal.

3. For since there is jealousy and strife among you, are ye not carnal, and walk after the manner of men?

4. For while one saith: I am of Paul; and another, I am of Apollo: Are not ye men? Who then is Apollo? And who is Paul?

5. The ministers of him whom ye have believed, even as the Lord hath given to every one.

6. I have planted, Apollo hath watered: But God gave the increase.

7. So then neither is he that planteth any thing, nor he that watereth: But God who giveth the increase.

8. Now he that planteth, and he that watereth, are one: But every man shall receive his own reward, according to his labour.

9. For we are God's coadjutors: Ye are God's husbandry, ye are God's building.

10. According to God's grace which was given to me, as a wise architect I have laid the foundation: And another buildeth thereon. But let every man take heed how he buildeth thereupon.

11. For no man can lay any other foundation than that that is laid, which is Christ Jesus.

12. Now if any man build upon this foundation, gold, \* silver, precious stones, wood, hay, stubble,

13. Every man's work shall be made manifest: For the day † of the Lord shall declare it, because it shall be revealed by the fire: And the fire shall try of what sort every man's work shall be.

14. If the work which any man hath built thereon, abide; || he shall receive a reward.

15. If any man's works burn, he shall suffer loss: But he himself shall be saved, yet so as by fire.

16. Know ye not, that ye are the temple of God; and that the spirit of God dwelleth in you?

17. If any man violate the temple of God, him shall God destroy: For the temple of God is holy, which temple ye are.

\* Gold, Silver, &c. These are Metaphors which denote the different Degrees of Perfection in the Works which Men build upon the Foundation of Christ Jesus.  
† i. e. The Day on which every Man shall be judged.  
|| Sup. The Fire.

## Chap. IV.

## The First Epistle of St. Paul

18. Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become  
*\* Sup. For the next.* a fool, that he may be wise. \*

19. For the wildom of this world is folly with God. As it is written: I will catch the wise in their own craftiness. And again:

20. The Lord knoweth that the thoughts of the wise are vain.

21. Let no man therefore glory in men.

22. For all things are yours, whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: All are yours.

23. But ye are Christ's, and Christ is God's.

### C H A P. IV.

*The Epistle on the fourth Sunday in Advent.*

1. **L**ET a man so consider us as the ministers of Christ, and the dispensers of the mysteries of God.

2. Now the question is, who among the dispensers shall be found faithful.

3. As to me, I make very little account of being judged by you, or by any other: Neither do I judge my self.

4. For tho' I am nothing conscious to my self, yet am I not hereby justified: But he, who judgeth me, is the Lord.

5. Therefore judge not before the time, until the Lord come who shall bring to light the hidden things of darkness, and shall disclose the secret designs of hearts: And then shall every man have praise from God.

6. Now, brethren, I have proposed these things in my own person, and in the person of Apollo for your sakes: That ye might learn in us, not to be puff'd up one against another for another, otherwise than as above written.

7. For who distinguisheth thee from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?

*a The Epistle on St. James's Day, July 25. and on St. Simon and Jude's Eve, Oct. 27. and for some Confessors, not Bishops.*

8. Now ye are full, now ye are rich: Ye reign without us, and I would to God ye may reign, that we also might reign with you.

9. And for I think God hath dealt with us the Apostles as the last of men; as men doomed to death: Because we are made a spectacle unto the world, and to angels, and to men.

10. We are fools for Christ's sake, but ye are wise in

in Christ: We are weak, but ye are strong: Ye are honoured, but we are despised.

11. Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place,

12. And labour, working with our own hands: Being cursed, we bless: Being persecuted, we bear.

13. Being evil spoken of, we pray: We are treated as the filth of the world, as the off-scouring of all things unto this day.

14. I write not these things to shame you, but to admonish you as my dearly beloved sons.

15. For tho' ye should have ten thousand teachers in Christ, yet have ye not many fathers: Since it was I that begat you in Christ Jesus by the gospel.

16. Wherefore I beseech you, follow my example; as I do that of Christ.

17. For this reason have I sent unto you Timothy, my most beloved son, and faithful in the Lord, who shall put you in mind of the ways which I follow in Christ Jesus, as I teach every where in every church.

18. Now some are puffed up, as if I would not come to you.

19. But I will come to you quickly, if it please the Lord: And shall know, not the speech of those, who are puffed up, but the power.

20. For the kingdom of God consisteth not in word, but in power.

21. What will ye? Shall I come to you with a rod, or with charity, and with the spirit of meekness?

## CHAP. V.

1. **I**T is constantly reported that there is fornication among you, and such fornication as is not even among the Gentils, that one should have his father's wife.

2. And ye are puffed up, and have not rather mourned, that he who hath done this deed, might be taken away from among you.

3. For my part, tho' I am absent in body, but present in spirit, I have already, as if I were present, judged him, who did this action: That is, that ye,

4. And my spirit being gathered together, in the name of our Lord Jesus Christ, should, by the power of our Lord Jesus Christ,

5. Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

*The Epistle on*  
*Easter Day.* 6. Your boasting is not good. Know ye not that a little leaven leaveneth the whole mass?  
7. Purge out the old leaven, that ye may be a new paste, as ye are unleavened. For Christ our passover was sacrificed.

*\* This Epistle*  
*was lost since*  
*the Time of the*  
*Apostles.* 8. Let us therefore eat thereof, not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.  
9. I wrote unto you in an Epistle, \* that ye should have no commerce with fornicators.  
10. I mean not with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; else ye must have gone out of the world.

11. But when I wrote unto you that ye should have no commerce *with fornicators*, I meant that, if any man, who is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; ye should not even eat meat with such an one.

12. For what am I concerned to judge those, who are without? † Do not ye judge those, who are within. ||

13. For God shall judge those, who are without. Take away that wicked man from among you.  
† Sup. *The Pale of the Church.*  
|| Sup. *Within the Pale of the Church.*

C H A P. VI.

1. **D**ARE any of you having a difference with another, go to law before the unjust, and not before the Saints?

2. Know ye not that the Saints shall judge this world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3. Do ye not know, that we shall judge angels? \* How much more the things of this world?

4. If then ye have judgments of things pertaining to this world, appoint those to judge them, who are least esteemed in the church.

5. I say this to your shame. Is it so that there is not a wise man among you, who can judge between his brethren?

6. But one brother goeth to law with his brother, and that before the infidels.

7. Now it is utterly a fault in you, that ye go to law one with another: Why do ye not rather suffer yourselves to be wronged? Why do ye not rather bear your being defrauded?

8. Nay, ye do wrong and defraud, and that to the brethren.

9. Know ye not that the unjust shall not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers,

10. Nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11. And such were some of you: But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and by the spirit of our God.

12. All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any.

13. Meat is for the belly, and the belly for meats: But God shall destroy both it and them: Now the body is not for fornication, but for the Lord: And the Lord is for the body.

14. And God hath both raised up the Lord, and will also raise up us by his power.

15. Know ye not, that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16. What, know ye not that he, who is joined to an harlot, becometh one body *with her*? For they two, (saith the scripture,) \* shall be in one flesh. \* Gen. 2. 14.

17. But he, who adhereth unto the Lord, is one spirit *with him*.

18. Shun fornication. Every other sin whatsoever a man committeth, is without the body: But he, who committeth fornication, sinneth against his own body.

19. Or do ye not know, that your members are the temple of the Holy Ghost, which is in you, whom ye have from God, and ye are not your own?

20. For ye are bought at a dear rate. Glorify, and carry God in your body.

## C H A P. VII.

1. **N**OW as to the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2. However, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

3. Let the husband render unto the wife marriage duty: And likewise also the wife unto the husband.

4. The wife hath not power of her own body, but the husband: And likewise also the husband hath not power of his own body, but the wife.

5. Do not refuse one another this duty, unless it be by mutual consent for a time that ye may afford your selves leisure for prayer: And come together again, lest Satan should tempt you for your incontinence.

6. But I say this by indulgence, not by commandment.

7. For I would that ye were all even as I am myself: But every one hath his proper gift from God: One after this manner, and another after that.

8. I say therefore unto the unmarried, and widows: It is good for them if they continue so, even as I.

9. But if they cannot continue, let them marry: For it is better to marry than to burn.

10. And unto the married I command, *yet*, not I, but the Lord, that the wife depart not from the husband:

11. But if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12. But to the rest speak I, not the Lord. If any brother hath an unbelieving wife, and she consent to dwell with him, let him not put her away.

13. And if any believing wife hath an unbelieving husband, and he consent to dwell with her, let her not leave her husband,

14. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband: Else were your children unclean, but now are they holy.

15. But if the unbelieving husband depart, let him depart: For a brother or a sister is not under bondage in such cases: But God hath called us to live in peace.

16. For how knowest thou, O woman, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17. But as the Lord hath dealt unto every man, as God hath called every one, so let him walk: And so teach I in all the churches.

18. Is any man called being circumcised, let him not affect uncircumcision: Is any man called in uncircumcision, let him not be circumcised.

19. Circumcision is nothing, and uncircumcision is nothing: But the observance of the command-  
\* *Syp. Is allments of God.* \*

20. Let every one continue in the vocation to which he was called.

21. Art thou called being a bond-man? Be not concerned

cerned: But if thou mayest be made free, use it rather.

22. For he that is called in the Lord being a bond-man, is the Lord's free man: In like manner, he that is called being free, is Christ's servant.

23. Ye are bought with a price, do not ye become slaves to men. \*

24. Let every one, brethren, continue before God in the state unto which he is called.

25. Now concerning virgins, I have no commandment of the Lord: But I give counsel as one, who hath obtained mercy of the Lord: to be faithful.

26. I think therefore, that this is good for the present necessity, because it is good for a man so to be.

27. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife.

28. But if thou marry, thou hast not sinned: And if a virgin marry, she hath not sinned: Yet such shall have tribulation in the flesh: But I spare you.

29. This I say then, brethren, the time is short. It remaineth, that both they that have wives, be as if they had none.

30. And they that weep, as if they wept not: And they that buy, as if they possessed not.

31. And they that use this world, as if they used it not: For the figure † of this world passeth away.

32. Now I would have you to be free from care. He that is unmarried, taketh care of the things of the Lord, how he may please God.

33. But he that is married, taketh care of the things of this world, how he may please his wife; and so he is divided. ‖

34. And the woman which is not married, and the virgin taketh care of the things of the Lord, that she may be holy both in body and spirit. But she that is married, taketh care of the things of this world, how she may please her husband.

35. Now this I tell you for your advantage, not with a design to enslave you, but to carry you to that which is honest, and which may afford you the means of praying the Lord without hinderance.

36. But if any man think it a dishonour to him, that his virgin should pass the flower of her age, and that it must be so: Let him do what he will: He sinneth not, if she marry.

37. But he that taketh up in his heart a firm resolution, having no necessity but having power over his own will, and hath judged in his heart to keep his virgin, doeth well.

\* i. e. To the capricious Humour of Men, to the Prejudice of God's Law.

† i. e. The Beauty and Grandeur of this World.

‖ Sup. Between the Cares of this World, and the Care of pleasing his Wife.

38. So then, he that giveth his virgin in marriage, doeth well: But he that giveth her not in marriage, doeth better.

39. The wife is bound to the law, so long as her husband liveth. But if her husband be dead, she is at liberty: Let her marry whom she will; so it be in the Lord.

40. Yet will she be more happy if she continue as she is, according to my counsel: And I think also that I have the spirit of God.

C H A P. VIII.

1. **A**S to the things, which are sacrificed unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2. And if any man think that he knoweth any thing, he hath not as yet learnt how he ought to know.

3. But if any man love God, the same is known by him.

4. As to the ~~meats~~ then which are sacrificed unto idols, we know that an idol is nothing in the world, and that there is no God, but one.

5. For tho' there be, that are called God's, whether in heaven, or in earth (since there are many Gods and many Lords.)

6. Yet we have but one God the father, of whom are all things; and we in him: And one Lord Jesus Christ, by whom are all things, and we thro' him.

7. But that knowledge is not in every man. For some even unto this present time, eat of that which was offered to the idol, thinking in their conscience that the idol is something: And their conscience being weak is defiled.

8. Now meat commendeth us not to God: For we shall not abound if we eat, nor shall we want if we eat not.

9. But take heed, lest by any means this liberty of yours become a stumbling block to them that are weak.

10. For if any man see him, who hath knowledge, sit at the table of the idols, shall not his conscience, which is weak, be encouraged to eat of the meats offered to the idols?

11. And so by thy knowledge shall the weak brother perish, for whom Christ died.

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore if meat scandalize my brother, I will never eat flesh; lest I should scandalize my brother.



## C H A P. IX.

1. **A**M I not free? Am I not an Apostle? Have I not seen Jesus Christ our Lord? Are not you my work in the Lord?

2. And if I be not an Apostle unto others, at least I am one unto you: For ye are the seal of mine Apostleship in the Lord.

3. My defence before those who examine me, is this:

4. Have we not power to eat and to drink?

5. Have we not power to lead about a woman \* \* i. e. *A Woman that is a sister, as well as the rest of the Apostles, and the brethren of the Lord, and Cephas?*

6. Or am I and Barnabas the only two, who have not power to do the same?

7. Who goeth at any time to the war at his own expence? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8. Say I these things as a man? Or saith not the law the same also?

9. For it is written in the law of Moses: Thou shalt not muzzle the ox that treadeth out the corn. Hath God any regard for oxen?

10. Or saith he it altogether for our sakes? For these things are written for our sakes: That he, who ploweth, should plow in hope; and that he, who thresheth, should thresh in hopes to partake of the fruits.

11. If we have sown unto you spiritual things, is it much we should reap your temporal things.

12. If others be partakers of this power over you, why not we rather *than any*? Yet we have not used this power, but we suffer all things, lest we should give any hindrance to the gospel of Christ.

13. Know ye not, that they who minister in the sanctuary, do eat of the things laid up † in the sanctuary, and that they who serve at the altar, are partakers with the altar?

14. Even so hath the Lord ordained, that they, who preach the gospel, should live by the gospel.

15. But I have used none of these *privileges*. Neither have I written these things, that it should be so done unto me: For it is good for me to die rather than that any man should make void my glory.

16. For if I preach the gospel, I have nothing whereof to glory; since it is necessarily incumbent upon me; yea and woe be to me if I preach not.

17. And

*\* i. e. A Woman that is a sister, as well as the rest of the Apostles, and the brethren of the Lord, and Cephas?*  
*The Apostles carried certain elderly Women about with them to provide them Necessaries, and to assist them in baptizing the Women which received the Faith. St. Paul saith, that he might claim the same Priviledge.*

*† i. e. The Shew-Breads.*

17. And if I do it willingly, I have a reward: But if against my will, I only dispende that, wherewith I am intrusted.

18. What is my reward then? It is, that in preaching the gospel, I establish the gospel without charges, and that I abuse not the power which I have in the gospel.

19. For when I was free from all, I made my self the servant of all, that I might gain the more.

20. Unto the Jews I became as a Jew, that I might gain the Jews.

21. To thole, who are under the law, as if I were under the law (tho' I was not under the law) that I might gain such as were under the law. To them that were without law, as if I were without the law (tho' I was not without the law of God; but was in the law of Christ) that I might gain them, that were without law.

22. With the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23. And all this I do for the gospel sake, that I might be partaker thereof.

*The Epistle on  
Septuagesimi  
Sunday.*

24. Know ye not, that they who run in a race, run all indeed, but one carrieth away the prize. So run, that ye may gain it.

25. Now every man, who striveth for the mastery, is temperate in all things: These strive indeed to receive a corruptible crown; but we, to receive an incorruptible.

26. I therefore so run, as not to run at hazard: I so fight, as not to beat the air:

27. But I chastise my body, and bring it under subjection: Lest I should be a reprobate my self, while I preach to others.

C H A P. X.

1. **N**OW I would not have you be ignorant, brethren, that all our fathers were under the cloud, and that they all passed the red sea;

2. And were all baptized under Moses, in the cloud and in the sea:

3. And did all eat the same spiritual food,

4. And drank all the same spiritual drink: (For they drank of the spiritual rock, which followed them: And the rock was Christ.

*The Epistle on  
the ninth Sun-  
day after Pen-  
tecost.*

5. But God was not well pleased with many of them: For they perished in the wilderness.

6. Now these things were done in figure of, and for an

7. Neither

*example to us, that we should not lust after evil things, as they also lusted.*

7. Neither be ye idolaters, as were some of them; as it is written: The people sat down to eat and drink, and rose up to play.

8. Neither let us commit fornication, as some of them committed, *for which* three and twenty thousand fell in one day.

9. Neither let us tempt Christ, as some of them did tempt him, and perished by serpents.

10. Neither murmur ye, as some of them did murmur, and perished by the exterminating angel.

11. Now all these things happened unto them in figure: \* And they are written for our instruction, upon whom the ends of this world are come.

12. Therefore let him who thinks he standeth, beware he do not fall.

13. Let no temptation seize upon you, but what is human. † God is faithful, who will not suffer you to be tempted beyond your strength, but will with the temptation produce in you an increase of strength, that ye may be able to bear it.

14. Wherefore my dearly beloved flee from idolatry.

15. I speak as to prudent men: Judge ye what I say.

16. The chalice of blessing, which we bless, is it not the communication of the blood of Christ? And the bread, which we break, is it not the participation of the body of the Lord?

17. For as many of us as participate of the same bread, we are all one bread, and one body.

18. Behold Israel according to the flesh: Are not they who eat of the sacrifices, partakers of the altar?

19. What then? Do I say, that that which is sacrificed to idols is any thing: Or that an idol is any thing?

20. No. But I say, that the things which the Gentils sacrifice, they sacrifice them to devils, and not to God: And I would not that ye should have fellowship with devils: Ye cannot drink the chalice of the Lord, and the cup of devils:

21. Ye cannot be partakers of the table of the Lord, and of the table of devils.

22. Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient:

23. All things are lawful for me, but all things edify not.

24. Let no man seek his own, but the interest of another.

25. Eat of every thing that is sold in the shambles, asking no questions for conscience sake.

\* i. e. They were Types and Figures of what was to happen to the People of God in the new Law.

† i. e. Incident to human Nature, and may easily be overcome by the help of God's grace.

26. The earth is the Lord's and the fulness thereof.

27. If any of the infidels invite you, and ye be willing to go; eat of every thing that is set before you, asking no questions for conscience sake.

28. But if any man shall say: This was sacrificed to the idols; eat not thereof, for his sake who told you, and for conscience sake.

29. Conscience, I say, not thine own, but that of another: For why should my liberty be judged by another man's conscience?

30. For if I eat with thanksgiving, why am I evil spoken of for that which I give thanks.

31. Whether therefore ye eat, or ye drink, or whether ye do any other thing, do all for the glory of God.

\* i. e. A Vail. For the Word Radid in Hebrew signifieth a Vail or Power, and St. Paul makes Use of the last to denote the Power, which the Husband hath over his Wife. † i. e. Of the Priests who are called the Angels of God in the Church, where Women ought to be so decently covered, as not to shock their Modesty: Or as St. Augustine saith, of the Angels of Heaven, who are present in the Church, and carry up our Prayers to God, and to whom a great Deal of Respect is due.

32. Give no offence, neither to the Jews, nor to the Gentils, nor to the church of God.

33. Even as I also please all men in all things, not seeking that which is profitable to my self, but that which is profitable to many, that they may be saved.

## CHAP. XI.

1. **B**E ye followers of me, even as I also am of Christ.

2. Now I praise you, brethren, that ye are mindful of me in all things, and keep my precepts, as I delivered them to you.

3. But I would have you know, that the head of every man is Christ; that the head of the woman is the man; and that the head of Christ is God.

4. Every man, who prayeth and prophesieth having his head covered, dishonoureth his head.

5. But every woman, who prayeth or prophesieth with her head unveiled, dishonoureth her head: For it is the same thing as if she were shaven.

6. And if the woman be not veiled, let her be shorn: But if it be a shame for a woman to be shorn or shaven, let her be veiled.

7. A man ought not indeed to cover his head, for as much as he is the image and glory of God: But the woman is the glory of the man.

8. For the man is not of the woman: But the woman of the man.

9. Nor was the man created for the woman, but the woman for the man.

10. Therefore ought the woman to have power \* on her head, because of the angels. †

11. Nevertheless, neither is the man without the woman,

woman, nor the woman without the man in the Lord.

12. For as the woman is of the man, even so is the man also by the woman: But all are of God.

13. Be ye the judges your selves: Doth it become a woman to pray unto God unvailed?

14. Doth not nature it self teach you, that if a man have long hair, it is a dishonour unto him.

15. But if a woman have long hair, it is a glory unto her: For her hair is given unto her for a veil.

16. But if any man seem to be contentious: \* Neither we, nor the church of God, have any such custom.

\* Sup. In Relation to this Point.

17. However, this I command: Not to praise you, because ye come together, not for the better, but for the worse.

The Epistle on Maundy Thursday.

18. First of all, when ye meet in the church I hear there are divisions among you, and I partly believe it.

19. For there must be also heresies, that such as are approved may be made manifest among you.

20. When ye come then together, this is not the way to eat the Lord's supper.

21. For every one eateth his own supper before hand: And one is hungry, and another is drunk.

22. What, have ye not houses to eat and to drink in? Or despise ye the church of God, and shame those, who have not? What shall I say unto you? Shall I praise you? In this I praise you not.

23. For I have received of the Lord, that which I delivered also unto you, that the Lord Jesus, the same night in which he was betrayed, took bread,

The Epistle on Corpus Christi Day.

24. And having given thanks, he brake it, and said: Take ye, and eat: This is my body, which shall be delivered for you: Do ye this in remembrance of me.

25. In like manner also he took the chalice, when he had supped, saying: This chalice is the new testament in my blood: Do this, as often as ye drink it, in remembrance of me.

26. For as often as ye eat this bread, and drink the chalice, ye shall shew the Lord's death till he come.

27. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28. Let a man examine himself then, and so let him eat of that bread, and drink of the chalice.

29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

- \* i. e. Die.
30. For this cause many are weak and sickly among you, and many sleep. \*
31. Now if we would judge our selves, we should not be judged.
32. But when we are judged, we are chastened by the Lord, that we should not be condemned with this world.
33. Wherefore, my brethren, when ye come together to eat, wait one for another.
34. If any man hunger, let him eat at home: That ye come not together to your condemnation. And when I come, I will regulate all other things.

C H A P. XII.

*The Epistle on the tenth Sunday after Pentecost.*

1. **N**OW concerning spiritual gifts, brethren, I would not have you ignorant.
2. Ye know that when ye were Gentils, ye went unto dumb idols, as ye were led.
3. Wherefore I give you to understand, that no man speaking by the spirit of God, calleth Jesus accursed. And no man can say, Lord Jesus, but by the Holy Ghost.
4. Now there are diversities of graces, and but one and the same spirit.
5. And there are divers administrations, and but one and the same Lord.
6. And diversities of operations, but it is the same God, which worketh all in all.
7. But the manifestation of the spirit is given to every man to profit withal.
8. To one is given by the spirit, the gift of wisdom: To another the gift of knowledge by the same spirit:
9. To another faith in the same spirit: To another, the gift of healing by the same spirit:
10. To another, the working of miracles; to another, the gift of prophecy; to another, discerning of spirits; to another, diversity of tongues; to another, the interpretation of languages.
11. Now all these worketh one and the same spirit, distributing to every man as he pleaseth.
12. For as the body is one, and hath many members, and all the members of the body, tho' they be many, yet are they but one body, so is Christ also.
- \* i. e. Of the living Water, which is the Grace of the Holy Ghost.
13. For we have been all baptized by the same spirit into one body, whether Jews or Gentils, whether bond or free: And have been all made to drink † of the same spirit,

14. For the body is not one member, but many.  
15. If the foot should say: Because I am not the hand, I am not of the body; is it not therefore of the body?

16. If the ear should say: Because I am not the eye, I am not of the body; is it not therefore of the body?

17. If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18. But now hath God placed the members; every one of them in the body, as it hath pleased him.

19. And if they were all one member, where would be the body?

20. But now they are many members; yet all but one body.

21. Now the eye cannot say unto the hand: I have no need of thee; nor again, the head to the feet: I have no need of you.

22. On the contrary, the members of the body, which seem to be weaker, are the more necessary:

23. And the members of our body which we esteem less honourable, have the more abundant honour bestowed on them: And our uncomely parts are more decently clothed.

24. Indeed our comely parts need no honour: But God hath tempered the body together, in giving more abundant honour to that part which lacked:

25. That there might be no schism in the body, but that the members might have the same care one for another.

26. And if one member suffer any thing, all the members suffer with it: Or if one member be honoured, all the members rejoice with it.

27. Now ye are the body of Christ, and members one of another.

28. So God hath established some in the church, first, Apostles; secondly, Prophets; thirdly, Doctors; afterwards, those who work miracles; then such as have the gift of healing, of helping others, of governing, of divers tongues, of interpreting languages.

29. Are all Apostles? Are all Prophets? Are all Doctors? Are all workers of miracles?

30. Have all the gift of healing? Do all speak divers tongues? Do all interpret?

31. Cover ye then better gifts: And yet shew I unto you a more excellent way.

*The Epistle on  
St. Bartholomew's Day,  
Aug. 24.*

C H A P. XIII.

*The Epistle on 1. THO' I should speak with the tongues of men  
Quinquagesima Sunday. and of angels, yet if I have not charity, I  
am become as sounding brass, or a tinkling cymbal.*

2. And tho' I should have the gift of prophecy, and should know all mysteries, and sciences: And tho' I should have all faith, so as to remove mountains; yet if I have not charity, I am nothing.

3. And tho' I should distribute all my substance to feed the poor, and tho' I should give up my body to be burned, yet if I have not charity, it profiteth me nothing.

4. Charity is patient, is kind: Charity envieth not, it doeth nothing amiss, is not puffed up.

5. Is not ambitious, it seeketh not its own, it is not easily provoked, it thinketh no evil.

6. It rejoiceth not at iniquity, but rejoiceth with the truth.

7. It beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth; whether prophecies shall fail, whether tongues shall cease, whether knowledge shall be destroyed.

9. For we know only in part, and we prophecy in part.

*\* i. e. Such a Tongue as the Apostles were miraculously inspired with on the Day of Pentecost, and as many others of the Disciples in the Time of the Apostles spoke, being all of a sudden inspired by God to speak divers strange Tongues which none of the rest understood.*

10. But when that which is perfect is come, that which is in part shall cease.

11. When I was a child, I spoke as a child, I judged as child, I thought as a child: But when I became a man I put away childish things.

12. Now we see obscurely as thro' a glass: But then face to face. Now I know in part: But then shall I know, even as I am known.

13. Now these three things remain, faith, hope, and charity: But the greatest of the three is charity.

C H A P. XIV.

1. **F**OLLOW after charity, and desire spiritual gifts, but more especially that ye may prophesie.

2. For he that speaketh a tongue, \* speaketh not unto men, but unto God: For no man understandeth him: Yet in the spirit he speaketh mysteries.

3. But he that prophesieth, † speaketh unto men for their edification, and exhortation, and consolation.

4. He that speaketh a tongue, edifieth himself: But he that prophesieth, edifieth the church of God.

*† i. e. Preacheth or Interpreteth.*



5. I would that ye all spake tongues; but much more that ye prophesied. For greater is he who prophesieth, than he who speaketh tongues, except he interpret them, that the church may be edified.

6. Now, brethren, if I come unto you, and speak tongues; what shall I profit you, except I speak unto you either by revelation, or by knowledge, or by prophecy, or by doctrine?

7. Indeed the things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall that which is sung or play'd on the harp be known?

8. For if the trumpet give an uncertain sound, who shall prepare himself for the battle?

9. In like manner, except ye speak a tongue that is understood; how shall that, which is said, be known? For ye shall speak in the air.

10. There are, for example, so many kinds of tongues in this world, and none is without voice. \* *\* i. e. With-*

11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh shall be a barbarian unto me. *out signifying something.*

12. Even so ye, since ye are zealous of spiritual gifts. Seek that ye may abound for the edification of the church.

13. And therefore let him that speaketh a tongue, || *|| Sup. Where-*  
ask of God the gift to interpret it. *with he is in-*

14. For if I should pray in such a tongue, my spirit prayeth indeed, but my mind is without fruit. *pired by the Holy Ghost.*

15. What is this then? I will pray with the spirit, I will pray with the mind also: I will sing with the spirit, I will sing with the mind also.

16. Else if thou shalt blest with the spirit, how shall he that supplieth the place of the unlearned, say Amen at thy blessing, since he knoweth not what thou sayest?

17. For thou verily givest thanks well: But another is not edified.

18. I thank my God that I speak all your languages.

19. But I had rather speak five words with my understanding in the church, than ten thousand words in a tongue. †

20. Brethren, be not children in understanding: *† Sup. Instruct-*  
But in malice be ye children, and perfect in understanding. *red.*

21. It is written in the law: I will speak unto this people in other tongues, and with other lips: And yet they will not hear me, saith the Lord.

22. Therefore tongues are for a sign, not to the faithful, but to infidels: But prophecies are not for infidels, but for the faithful.

23. If then the whole church should meet together in one place, and all speak tongues, and there come in ignorant people, or infidels: Would they not say, that ye are mad?

24. But if all prophesie, and there come in an infidel, or an ignorant person, he is convinced by all, and judged by all;

25. The secrets of his heart are discovered, and so falling down on his face, he will adore God, and pronounce that God is truly in you.

\* i. e. *The Gift of singing of Psalms.*

26. What must ye do then, brethren? When ye come together, one of you hath a psalm,\* another hath a doctrine, another hath a revelation, another hath a tongue, another hath an interpretation: Let all things be done for edification.

27. In case any man speak a tongue, let it be done by two, or at most by three, and that by turns, and let one interpret.

28. But if there be no interpreter, let him be silent in the church, and let him speak to himself and to God.

† i. e. *Interpreters, or Preachers.*

29. As to the prophets, † let two or three speak, and let the rest judge.

30. If any thing be revealed unto another that sitteth by, let the first hold his peace.

31. For ye may all prophesie one by one, that all may learn, and all may be comforted:

32. The spirits of the prophets are subject to the prophets.

33. For God is not the God of confusion, but of peace: As I also teach in all the churches of the Saints.

34. Let the women be silent in the churches: For they are not allowed to speak, but to be under subjection, as also saith the law.

35. And if they will learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36. Did the word of God proceed from you, or came it unto you on y?

37. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you, are the commandments of the Lord.

38. But if any man be ignorant, he shall be in ignorance.

39. Wherefore, brethren, covet to prophesie, and forbid not to speak the tongues.

40. But

40. But let all things be done decently, and according to order.

## C H A P. XV.

1. **N**OW, brethren, I put you in mind of the gospel which I preached unto you, which also ye have received, and wherein ye stand. *The Epistle on the eleventh Sunday after Pentecost.*

2. By which also ye are saved: Provided ye have retained after what manner I have preached unto you, and have not believed in vain.

3. For I delivered unto you first of all, that which I also received: How that Christ died for our sins according to the scriptures:

4. And that he was buried, and that he rose again the third day according to the scriptures:

5. And that he appeared to Cephas, and after that to the eleven.

6. After that he was seen by more than five hundred brethren at once: Whereof many are as yet alive, and some are fallen asleep. \*

\* i. e. *Dead.*

7. After that he appeared to James, then to all the Apostles:

8. And last of all he appeared unto me also, as to an abortive. †

† i. e. *One born before his time.*

9. For I am the least of the Apostles, and am not worthy to be called an Apostle, because I persecuted the church of God.

10. But by the grace of God I am what I am, and his grace was not fruitless in me, but I laboured more than all of them: Yet not I alone, but the grace of God with me.

11. But whether it was I, or they; so we preach, and so ye believed.

12. Now if it was preached unto you, that Christ rose from the dead, how say some among you, that there is no resurrection of the dead.

13. For if there be no resurrection of the dead, then Christ is not risen,

14. But if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Moreover we are found false witnesses of God: Because we have testified against God, that he raised up Christ, which he raised not up, if the dead rise not.

16. For if the dead rise not, neither did Christ rise again.

17. And if Christ did not rise again, your faith is vain, ye are as yet in your sins.

\* i. e. Died  
in Christ.

18. Then they also who are fallen asleep \* in Christ, are perished.

19. If in this life only we have hope in Christ, we are of all men the most miserable.

† i. e. The  
first that rose  
from the Dead.

20. But now is Christ risen from the dead, being the first fruits † of them that sleep.

21. For since by man came death, by man came also the resurrection of the dead.

22. And as all men are dead in Adam, even so shall all men be quickened in Christ.

23. But every man in his own order: Christ the first fruits, afterward they that are of Christ, and who have believed in his coming.

24. Then cometh the end; when he shall have delivered up the kingdom to God even the father: When he shall have abolished all principality, and authority, and power.

25. For he must reign till he hath put all enemies under his feet.

26. The last enemy which shall be destroyed, is death: For he hath put all things under his feet: But when he saith:

27. All things are put under him, it is evident that he is excepted, who did put all things under him.

28. And when all things shall be subdued unto him, then shall the son also himself be subject unto him, who put all things under him, that God may be all in all.

‡ i. e. Afflict  
and punish  
their Bodies  
with Fasting  
and Tears,  
and other Pe-  
nitential  
Works, &c.

29. Else what shall they do, who are baptized ‡ for the dead, if the dead rise not at all? To what purpose are they baptized for them?

30. To what purpose also are we in danger every hour?

31. I die daily, brethren, for your glory which I have in Christ Jesus our Lord.

32. If (to speak after the manner of men) I have fought with beasts at Ephesus, what doth it avail me, if the dead rise not? Let us eat and drink, for to morrow we shall die.

33. Be not deceived: Evil communications corrupt good manners.

34. Awake ye just, and sin not: For some have not the knowledge of God, I speak this to your shame.

35. But some men will say: How shall the dead rise again, or in what sort of body shall they come?

36. Thou fool, that which thou sowest is not quickened, except it die first.

37. And that which thou sowest is not the body which

which is to rise, but a bare grain, for instance, of wheat, or of any other seed.

38. But God giveth it a body as he pleaseth, and to every seed its own body.

39. All flesh is not the same flesh: But there is one kind of flesh of men, another of beasts, another of birds, and another of fishes.

40. There are also celestial bodies, and terrestrial bodies: But the glory of the celestial is one thing, and that of the terrestrial is another.

41. The brightness of the sun is one thing, the brightness of the moon is another, and the brightness of the stars is another. For one star differeth from another in brightness.

42. So also is the resurrection of the dead. The body is sown in corruption, it shall rise without corruption.

43. It is sown in dishonour, it shall rise in glory: It is sown in weakness, it shall rise in power.

44. It is sown a natural body, it shall rise a spiritual body. As there is a natural body, there is also a spiritual body, as it is written:

45. The first man Adam was made a living soul, the last Adam a quickening spirit.

46. Now that which is spiritual, was not the first, but that which is natural; afterward that which is spiritual.

47. The first man of the earth is earthy: The second man of heaven is heavenly.

48. As is the earthy, such are they also that are earthy: And as is the heavenly, such are they also that are heavenly.

49. As we have then born the image of the earthy, let us bear also the image of the heavenly.

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: Neither shall corruption inherit incorruption.

51. Behold I tell you a mystery: We shall all rise indeed, but we shall not all be changed.

52. In a moment, in the twinkling of an eye, at the last trumpet: For the trumpet shall sound, and the dead shall rise incorruptible, and we shall be changed.

53. For this corruptible body must put on incorruption: And this mortal body put on immortality.

54. Now, when this mortal body shall put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory.

55. O death, where is thy victory? O death, where is thy sting?

*The Epistle on All-Souls Day.*

*\* Sup. For the better: Be-*

*cause the Bodies that shall*

*rise and go to Hell, tho' they*

*are changed from a State*

*of Insensibility to a State of*

*Suffering: Yet their change is*

*not for the better, but for the worse.*

56. The sting of death is sin: And the strength of sin is the law.

57. But thanks be to God, who gave us the victory thro' our Lord Jesus Christ.

58. Therefore my beloved brethren, be ye steadfast and immoveable: Always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord,

C H A P. XVI.

1. **N**OW as to the collections which are a making for the Saints, do ye observe the same order, which I prescribed to the churches of Galatia:

2. Upon the first day of the week, let every one of you set apart, and lay up what he is willing to give: That the gatherings may not be made when I come.

3. And when I arrive, I will send those, whom ye shall approve by your letters, to carry your charity unto Jerusalem.

4. And if it be meet that I go also, they shall go with me.

5. Now I will come unto you, when I pass thro' Macedonia: For I shall pass that way.

6. And perhaps I may tarry, and even pass the winter with you: That ye may bring me on my journey, whithersoever I go.

7. For I will not see you now by the way, but I hope to tarry for some time with you, if the Lord will permit it.

8. But I will stay at Ephesus till Pentecost.

9. For a fair and manifest occasion is offered unto me, and there are many adversaries.

10. Now if Timothy come, see that he be with you without fear: For he worketh the work of the Lord, as I also do.

11. Let no man therefore despise him: But conduct him forth in peace, that he may come unto me: For I expect him with the brethren.

12. As to our brother Apollo, I assure you, I did earnestly intreat him to come to you with the brethren, and he would not at this time: But he will come when he is at leisure.

13. Watch ye, stand fast in the faith, act like men, and be strong.

14. Let all things among you be done with charity.

15. Ye know, brethren, the family of Stephanus, and Fortunatus, and Achaus, that they are the first fruits

fruits of Achaia, and that they have consecrated themselves to the ministry of the Saints :

16. I beseech you, submit your selves unto such, and to every one that worketh with us, and labour-eth.

17. I am glad of the arrival of Stephanus, and Fortunatus, and Achaïus: Because they have supplied that which was wanting unto you :

18. For they have refreshed my spirit and yours. Be ye therefore acknowledging, and grateful to such persons.

19. The churches of Asia salute you. Aquila and Priscilla, with whom I also lodge, and the church that is in their house, salute you affectionately in the Lord.

20. All the brethren salute you, greet ye one another with an holy kiss.

21. The salutation of me Paul with mine own hand.

22. If any man love not our Lord Jesus Christ, let him be accursed, Maran-atha. \*

23. The grace of our Lord Jesus Christ be with you.

24. My love be with you all in Christ Jesus. Amen.

*\* i.e. Our Lord cometh. The Jews had three Sorts of ex-communication in Use. The first they called Niddui, that is, a putting out of the Synagogue. The second they called Cherem, that is, a Separation not only from the public Prayers in the Synagogue, but also from all Commerce and Society with the rest of the People. And the third they called Maran-atha. i.e. The Lord cometh. The Jews believed that such as were so communicated with this Censure, had some Judgments from God immediately after come upon them: Whence they called it: The Lord cometh.*

# Second Epistle of Saint PAUL the Apostle to the Corinthians.

## C H A P. I.

*The Epistle for* 1. PAUL an Apostle of Jesus Christ by the will  
*St. Marcellus,* of God, and Timothy his brother, unto the  
*Jan. 16.* church of God which is in Corinth, and to all the  
*Linus, Sept.* Saints, which are in all Achaia.  
*23. and for* 2. Grace be to you, and peace from God our father,  
*some other* and from the Lord Jesus.  
*Martyrs Bi-* 3. Blessed be God and the father of our Lord Je-  
*shops.* sus Christ, the father of mercies, and the God of all  
comfort.

4. Who comforteth us in all tribulations: That we may be able to comfort those who are under any sort of pressure, by the exhortation wherewith we ourselves are exhorted by God,

5. For as the sufferings of Christ abound in us: So our consolation also aboundeth by Christ.

6. And whether we be afflicted, it is for your instruction and salvation; whether we be comforted, it is for your consolation; whether we be exhorted it is for your instruction and salvation, which worketh the enduring of the same afflictions, which we also suffer:

7. That our hope of you may be steadfast, knowing that as ye are partakers of the sufferings, so shall ye be of the consolation also.

8. For we would not, brethren, have you be ignorant of the tribulation which came upon us in Asia, being pressed beyond measure, and above our strength: insomuch that we were even weary of life

9. But we had the sentence of death in our selves, that we should not trust in our selves, but in God who raiseth the dead.

10. Who hath delivered us from so great dangers, and doth deliver: In whom we trust that he will yet likewise deliver us,

11. You also helping in prayer for us; that the thanks of many persons may be given to him in our behalf, for the gift which was given to us in favour of many.



## The Second Epistle of St. Paul, &c. Chap. II.

12. For this is our glory, the testimony of our conscience, that we have had our conversation in this world, and especially among you, in simplicity of heart, and Godly sincerity, not according to the wisdom of the flesh, but according to the grace of God,

13. For we write no other things unto you than what you have read, and known, And what I trust ye will know unto the end:

14. As ye have also partly known, that we are your glory, even as ye also are ours in the day of our Lord Jesus Christ.

15. And in confidence hereof I was willing to come unto you before, that you might have a second favour:

16. And to pass by you into Macedonia, and to come again out of Macedonia unto you, and to be brought on my way by you toward Judea.

17. When I took this resolution then, did I change it thro' inconstancy? Or the things which I purpose, do I purpose them according to the flesh, that with me there should be yea, and nay?

18. But as God is true, our discourse unto you had not in it yea and nay? \*

\* i. e. Had no contradiction in it.

19. For the son of God Jesus Christ, who was preached among you by us, by me and Silvanus, and Timothy, was not yea, and nay, but in him was yea.

20. For as many promises of God as are made concerning Jesus Christ, they are yea in him: And therefore by him Amen unto God for our glory.

21. Now he that confirmeth us with you in Christ, and hath anointed us, is God:

22. Who hath also sealed us, and gave the earnest of his spirit in our hearts.

23. Wherefore I call God to witness upon my soul, that it was to spare you I came not as yet to Corinth: Not that we domineer over your faith, but are helpers of your joy: For ye are stedfast in the faith.

### CHAP. II.

1. **B**UT this I resolved with my self, that I would not come again to you in sorrow.

2. Yet if I make you sorry, who is it that maketh me glad, but the same which is made sorry by me?

3. And I wrote this same unto you, that when I come, I may not have sorrow upon sorrow from those of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

4. For out of much affliction and anguish of heart, I wrote unto you with many tears, not that ye should be

he grieved, but that you might know the charity which I have more abundantly for you.

5. But if any have caused grief, he hath not grieved me *only*, but in part: That I might not charge

\* Sup. *With you all.*

*the Infamy of the incestuous* 6. Sufficient to such a man is this reproof, which was given by many.

*Man mentioned in my first Epistle: Or with a Suspicion of wanting true Sor-* 7. So that on the contrary, you should rather indulge and comfort such a man, lest he be overwhelmed with too much sorrow.

*row for his Crime.* 8. Wherefore I beseech you to confirm your charity towards him.

9. For to this end also have I written, that I might know by experience whether ye be obedient in all things. †

† i. e. *Were ready both to excommunicate and to pardon the incestuous Man at my Request.* 10. Now to the man to whom ye gave indulgence, I also granted the same: For what I remitted, if I remitted any thing in the person of Christ || it was for your sakes:

11. That we might not be surprised by Satan: For we are not ignorant of his designs.

12. Moreover, when I came to Troas for the gospel of Christ, and had a door opened for me in the Lord,

13. I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went into Macedonia.

14. Now thanks be unto God, who always causeth us to triumph in Christ Jesus, and maketh manifest the favour of his knowledge by us in every place:

15. For we are a sweet savour of Christ unto God, both to those who are saved, and to those who perish.

16. To some we are the savour of death unto death, and to others, the savour of life unto life. And who is so sufficient for these things.

17. For we are not like many, who adulterate the word of God, but with sincerity, and as from God, in the sight of God we speak in Christ.

C H A P. III.

*The Epistle on the twelfth Sunday after Pentecost.* 1. **D**O we begin again to commend our selves? Or need we (as some do) letters of commendation to you, or from you?

2. Ye are our epistle written in our hearts, which is known and read by all men:

3. It being manifest that ye are the epistle of Christ, manifested by us, and written not with ink, but with the

the spirit of the living God; Not in tables of stone, but in fleshy tables of the heart.

4. And such is our confidence in God thro' Christ:

5. Not that we are sufficient of our selves to think any thing, as from our selves: But our sufficiency is from God:

6. Who also hath made us fit ministers of the new testament; not according to the letter, but according to the spirit; For the letter killeth, but the spirit giveth life.

7. But if the ministration of death engraven in letters upon stones, was glorious, so that the children of Israel could not stedfastly look Moses in the face, for the glory of his countenance, which was to be done away:

8. How shall not the ministration of the spirit be rather glorious?

9. For if the ministration of condemnation be accompanied with glory: Much more ought the ministration of justice to abound in glory.

10. And even that which was glorified, did not appear in this respect, by reason of a more excellent glory:

11. For if that which is done away was glorious, much more that which remaineth is accompanied with glory.

12. Having then such hope, we speak with much assurance:

13. And not as Moses, who covered his face with a vail, that the children of Israel might not stedfastly behold the face of that which is abolished;

14. But their senses were blunted. For until this day remaineth the same vail untaken away, in the reading of the old testament; because it is to be taken by Christ.

15. But even unto this day, when Moses is read, the vail is upon their heart.

16. But when Israel shall be converted to the Lord, the vail shall be taken away.

17. Now the Lord is a spirit: And where the spirit of the Lord is, there is liberty.

18. But we all with open face, beholding as in a glass the glory of the Lord, are transformed into the same image, † from light into light, even as by the spirit of the Lord,

\* i. e. The Glory of the Law did not appear, but clouded by the greater Glory of the Gospel.

† i. e. Into the Likeness of God.

C H A P. IV.

*The Epistle for  
St. Athanasius,  
May 3.*

*\* i. e. The  
Devil.*

*† Sup. In  
Glory.*

1. **H**AVING therefore the administration, as we have obtained mercy, we faint not:

2. But we cast away the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but in manifesting the truth, we commend our selves to every man's conscience in the sight of God.

3. But if our gospel be as yet hid, it is hid to those who perish:

4. To those infidels whose minds the God of this world \* hath blinded, that the light of the glorious gospel of Christ, who is the image of God, might not shine upon them:

5. For we do not preach up our selves, but Jesus Christ our Lord, and we call our selves your servants for Jesus sake:

6. For as much as God, who commanded the light to shine out of darkness, hath shined in our hearts, for the manifestation of the knowledge of the glory of God, in the person of Christ Jesus.

7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8. We have tribulations on every side, but are not distressed: We are destitute of all things, but not abandoned:

9. We suffer persecution, but we are not forsaken: We are cast down, but we perish not.

10. We always carry about in our bodies the mortification of Jesus, that the life also of Jesus might be made manifest in our bodies.

11. For we who live, are always delivered unto death for Jesus sake: That the life also of Jesus might be made manifest in our mortal flesh.

12. So then death worketh in us, but life in you.

13. And since we have the same spirit of faith, as it is written: I believed, therefore have I spoken: We also believe, and therefore speak.

14. Knowing that he, who raised up Jesus, shall raise us up also with Jesus, and place us with you. †

15. For all things are for your sakes, that the abundant grace may redound to the glory of God, through the thanksgiving of many.

16. For which cause we faint not: But tho' our outward man be destroyed, yet the inward man is renewed day by day.

17. For the light affliction which we suffer at present, and which is but a moment, worketh in us an eternal weight of glory, which surpasseth all measure:

18. While we contemplate not the things which are seen, but those that are not seen: For the things that are seen, are temporal: But the things that are not seen, are eternal.

# CHAP. V.

1. **F**OR we know that if this our earthly house wherein we dwell be dissolved, we have a building from God, an house ~~not~~ made with hands, eternal in the heavens.

2. It is therefore we grieve, earnestly desiring to be clothed on with our habitation, which is from heaven:

3. Provided always we be not found naked, but clothed. \*

4. For we, who are in this tabernacle, † do grieve under the weight of it: Because we would not be stripped, but rather clothed over; that the mortal part may be swallowed up by life.

5. Now he that made us for this very purpose, ‡ is God, who also hath given unto us the earnest of the spirit.

6. Being therefore always confident, knowing that while we are in the body, we are absent from the Lord:

7. (For we walk by faith, and not by sight.)

8. We dare, and have a great desire to be absent rather from the body, and to be present with the Lord.

9. And therefore we endeavour, whether absent or present, to please him.

10. For we must all appear before the tribunal of Christ, that every man may give an account of the things which he hath done in the body, whether good or bad.

11. Having therefore the fear of the Lord before our eyes, we persuade men *thereof*, but we are made manifest unto God, and I trust also that we are made manifest in your conscience.

12. Not that we commend our selves again unto you: But we give you an opportunity of glorying on our behalf, that ye may have wherewithal to answer those men, who glory in appearance, and not in heart.

\* Sup. With good Works.

† i. e. In the Body.

‡ i. e. For this State of Immortality.

13. For whether we be carried beside our selves, it is for God's cause: Or whether we be lober, it is for your sakes.

14. For the charity of Christ urgeth us, being of this opinion, that if one died for all, then were all dead.

15. And Christ died for all, that such as live, may no more live for themselves, but for him who died, and rose again for them.

16. Wherefore henceforth know we no man according to the flesh. And tho' we have known Christ according to the flesh; yet now know we him so no more.

\* i. e. Belis- 17. Therefore whosoever is in Christ, \* is a new  
veth in Christ, creature: Old things † have passed away: Behold,  
and observeth all things are become new. †

bis Laws. 18. And all this cometh from God, who hath re-  
† i. e. The conciled us to himself thro' Christ, and hath given to  
Rites and Ce- us the ministry of reconciliation. \*

remories of 19. For God was in Christ reconciling the world  
the Law. to himself, not imputing their trespasses unto them,  
‡ Sup. Saith and hath committed unto us the word of reconcilia-  
the Prophet tion.

Isaias. 20. Therefore do we discharge the function of em-  
\* i. e. Employed bassadors for Christ, as if God exhorted you by us.  
us to reconcile We beseech you in Christ's stead, be ye reconciled to  
others to him. God.

self. 21. He hath made him, who knew no sin, to be  
† i. e. To be sin † for us, that we might be made the justice of  
the Victim of God in him.

Sin for us.

C H A P. VI.

The Epistle on 1. **W**E then as coadjutors to God, exhort you not  
the first Sun- to receive the grace of God in vain.

day in Lent. 2. For he saith: † I have heard thee in a time ac-  
‡ Sup. By the cepted, and in the day of salvation have I succoured  
Mouth of the thee. Behold now is the time accepted, behold now  
Prophet Isaias. is the day of salvation.

c. 49. 3. Let us give no offence to any man, that our  
ministry be not dishonoured:

4. But let us in all things approve our selves as the  
ministers of God, in much patience, in tribulations,  
in necessities, in distresses,

5. In stripes, in imprisonments, in tumults, in la-  
bours, in watchings, in fastings,

6. In chastity, in knowledge, in long-suffering, in  
sweetness, in the Holy Ghost, in charity unfeigned,

7. In the word of truth, in the power of God, by  
the arms of justice on the right hand, and on the left;

8. Amidst

8. Amidst glory, and ignominy, amidst infamy, and a good name: As seducers, and yet true; as unknown, and yet well known:

9. As dying, and behold we live: As chastened, and not killed:

10. As sorrowful, yet always rejoicing: As poor, yet making many rich: As having nothing, and yet possessing all things.

11. O Corinthians, our mouth is open unto you, our heart is dilated.

12. Ye are not straitened in us: But ye are straitened in your own bowels.

13. Now, to make us a suitable return, I speak as unto my children, be ye also dilated in heart.

14. Be ye not yoked together with infidels: For what fellowship hath justice with iniquity? Or what Society hath light with darkness?

15. And what concord hath Christ with Belial? \* \* 'Tis an Or what part hath the faithful with an infidel?

16. And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God himself saith: I will dwell in them, and walk among them, and I will be their God, and they shall be my people.

17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing:

18. And I will receive you: And I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord almighty.

*Hebrew*

*Word, which signifies a Son without Yoke or Discipline.*

*Whence all*

*wicked Men in the old Testament are com-*

*monly called Sons of Belial, i. e. Sons with-*

*out Yoke or Discipline.*

## CHAP. VII.

1. **H**AVING therefore these promises, dearly beloved, let us cleanse our selves of all filth of flesh and spirit, perfecting holiness in the fear of God.

2. Receive us. We have hurt no man, we have corrupted no man, we have cheated no man.

3. I say not this to condemn you: For I told you before, that you are in our hearts to die and live together with you.

4. I have a great deal of confidence in you: I have a great deal of reason to boast of you: I am filled with consolation, I am exceeding joyful in all our tribulation.

5. For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side; combated without, and fears within.

6. But God, who comforteth the humble hath comforted us by the coming of Titus.

7. And

## Chap. VIII. The Second Epistle of St. Paul

7. And not only by his coming, but by the consolation wherewith he was comforted in you, when he related unto us your earnest desire, your tears, your fervent zeal for me; so that I rejoiced the more.

8. For tho' I made you sorry by my letter, I do not repent it: And if I should repent it, when I perceived that the same letter had made you sorry (tho' it were but even for an hour.)

9. Yet I now rejoice, not that you were made sorry, but that ye sorrowed so as to do penance. For ye were made sorry according to God, \* that ye might suffer no loss by us.

\* i. e. As God would have you to be sorry.

10. For the sorrow which is according to God, worketh repentance for a lasting salvation: But the sorrow of the world worketh death.

† Sup. To me.  
‖ Sup. Against the incestuous Man.

\* Sup. Of God.

† Sup. To see us again.

‖ Sup. For the Glory of God.

\* Sup. On your selves for your Sins.

† i. e. His own Father by the incestuous Abuse of his Mother in Law.

11. Do but observe how much carefulness this very sorrow according to God, which ye had, worketh in you; how much justification of your selves, † how much indignation, ‖ how much fear, \* how much desire, † how much zeal, ‖ how much revenge! \* In all things ye have approved your selves to be clear in this matter.

12. Wherefore tho' I wrote unto you, I did it not for his cause, who had committed the offence, nor for his, who had suffered † it. But to let you know the care we have of you in the sight of God.

13. Therefore we are comforted: And we have the more exceedingly rejoiced in our comfort, for the joy of Titus, because his spirit was refreshed by you all.

14. And if I have boasted any thing of you to him, I am not ashamed: But as we spoke all things to you in truth, even so our boasting of you to Titus, was also found a truth.

15. And his inward affection is more abundantly for you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

16. I rejoyce, for that in all things I can confide in you.

### C H A P. VIII.

1. **N**OW brethren, we let you know the grace of God which was bestowed on the churches of Macedonia.

2. How that the abundance of their joy consisted in a great trial of affliction; and their extreme poverty abounded unto the riches of their Simplicity. ‖

‖ i. e. Singleness of Heart, or Sincerity.

3. For I bear them witness, that to their power and even beyond their power, they were willing of themselves,

selves



4. Praying us with much entreaty to receive their charity, and to take part in the ministry of the collection, which is made for the Saints.

5. And this they not only did, as we hoped, but also gave themselves first unto the Lord, and then unto us by the will of God.

6. Inasmuch, that we prayed Titus, that as he had begun, so he would finish among you the same charity also.

7. And as ye abound in all things, in faith, in utterance, and knowledge, and in all diligence, and even in your love for us; see that ye abound in this grace also. \*

8. I say not this by way of commandment, but to make experiment of the salvation of your charity, by the care of others.

9. For ye know the grace of our Lord Jesus Christ, who being rich, became poor for your sakes, that ye thro' his poverty may be rich.

10. And herein I give my advice: For this is expedient for you, who have begun, not only to do, but also have purposed it since last year.

11. Now therefore perfect it in deed: That as ye had a willing mind, so ye may perfect it out of that which you have.

12. For if the mind be willing, it is accepted according to that which it hath, not according to that which it hath not.

13. For it is not my design that others should be spared, and you burdened, but that there may be an equality:

14. At present, let your abundance supply their want, that their abundance may hereafter supply your need, and so there may be an equality, as it is written: †

15. He that gathered much, had nothing over; and he that gathered little, had no lack.

16. But thanks be to God, who put the same earnest care into the heart of Titus;

17. For indeed he took upon him the exhortation: † But being more earnestly careful, he went unto you of his own accord.

18. We have sent also with him the brother, whose praise is in the gospel \* throughout all the churches.

19. And not only so, but he was also ordained by the churches to be the companion of our travels for this grace, † which is administered by us, to the Lord's glory, and our own ready mind:

20. Avoiding this, that no man should blame us in this abundance † which is administered by us:

*The Epistle for St. Paulinus, June 22.*

*\* Sup. Of bestowing your Charity upon the poor Saints in Jerusalem.*

*† Sup. Concerning the Manna, Exodus 16: 18.*

*‡ i. e. He took upon him to exhort you, to be liberal in your Charity to the Poor in Jerusalem.*

*i. e. St. Luke who in all the Churches is praised for the Gospel which he wrote.*

*† i. e. Of exhorting others to relieve the Poor.*

*‡ Sup. Of Alms and Money gathered by us, and say that we would turn it to our own Use.*

21. For we take care to do good, not only in the sight of God, but also in the sight of men.

22. We have therefore sent with them also our brother, whom we have approved in many occasions to be very diligent, but now much more diligent upon the great confidence which I have in you;

23. Whether for Titus, who is my companion, and coadjutor towards you, whether for our brethren, the Apostles of the churches, and the glory of Christ.

24. Wherefore shew ye to them in the face of the churches, the proof of your charity, and of our boasting on your behalf.

C H A P. IX.

1. **A**S to the ministry, which is exhibited to the Saints, it is superfluous for me to write unto you.

2. For I know the readiness of your mind: For which I boast of you to the Macedonians, saying: That Achaia was ready the last year: And your zeal hath stirred up many. \*

\* Sup. To give  
their Charity.

3. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that (as I said) ye may be ready:

4. Lest when the Macedonians come with me, and find you unprepared, we (that we may not say, you) should blush on this account.

5. Therefore I thought it necessary to desire the brethren, that they would go before unto you, and make up before this bounty which was promised, so as, that it may be a matter of bounty, and not extorted by covetousness.

The Epistle for  
St. Laurence,  
August 10.

6. But this I say: He that soweth sparingly, shall reap also sparingly: And he that soweth bountifully, shall reap also bountifully.

7. Every man as he hath purposed in his heart, Not with heaviness, nor as by force: For God loveth a cheerful giver.

8. Now God is able to replenish you with all sorts of graces: That ye always having all sufficiency in all things, may abound in every good work.

9. As it is written: He hath dispersed, he hath given to the poor; his justice remaineth for ever.

10. Now he that ministereth seed to the sower, will also give bread to eat, and will multiply your seed, and increase the product of the fruits of your justice:

11. That being enriched in every thing ye may abound in all singleness of heart, which causeth us to give thanks to God.

12. For

12. For the administration of this service, not only supplieth the want of the Saints, but also aboundeth in the Lord by many thanksgivings,

13. By the proof of this administration, glorifying God for your professed obedience unto the gospel of Christ, and for your singular charity to them, and to all men.

14. As also for their fervent prayets for you, and their earnest desire to see you, by reason of the transcendent grace which is in you.

15. Thanks be unto God for his unspeakable gift.

# CHAP. XI.

1. **N**OW I Paul my self beseech you by the meekness and modesty of Christ, who in presence am mean among you, but being absent am bold toward you:

2. I beseech you, *I say*, that I may not be bold when I am present with that confidence wherewith I am reputed to make bold with some, who think of us, as if we walked according to the flesh.

3. For tho' we walk in the flesh, we do not war after the flesh.

4. For the weapons of our warfare are not carnal, but powerful in God, for the destruction of strong holds, the subversion of counsels,

5. And of every high thing that exalteth it self against the knowledge of God, and for the subjecting of every understanding to the obedience of Christ.

6. Being in a readiness to revenge all disobedience when your obedience is compleated.

7. Look ye on things according to the appearance. If any man considereth in himself, that he is Christ's, let him again think this with himself: That as he is Christ's, even so are we.

8. For tho' I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should have no reason to blush.

9. But that I may not seem as if I would terrify you by letters:

10. For his letters, say they, are indeed weighty, and strong, but his bodily presence is weak, and his speech contemptible.

11. Let such an one think this, that such as we are in word by letters, when we are absent, such are we also indeed, when we are present.

12. For we dare not put our selves in the number of, or compare our selves with some, who commend

themselves: But we measure our selves by our selves, and compare our selves with our selves.

13. Nor will we glory beyond measure, but according to the measure of the rule which God hath measured to us, a measure to reach even unto you.

*The Epistle on  
St. Lucy's  
Day, Dec. 13.  
St. Martha's,  
July 29. St.  
Agnes Jan.  
28. and St.  
Potentiana,  
May 19.*

14. For we did not stretch our selves beyond our limits, as tho' we reached not unto you: Since we are come as far as you in the gospel of Christ.

15. We do not glory beyond measure in other men's labours; but we hope, when your faith shall increase, to be abundantly magnified by you according to our rule.

16. Even to preach the gospel in the regions beyond you, and not to glory in another man's line, in the things made ready to our hand.

17. Now he that glorieth, let him glory in the Lord.

18. For not he, who commendeth himself, is approved, but he whom God commendeth.

# C H A P. XI.

1. **I** Wish ye would bear with a little of my folly, and I pray bear with me.

2. For I am jealous of you with Godly jealousy: Because I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3. But I fear lest, that, as the serpent seduced Eve by its craftiness, your minds should be in like manner corrupted, and that ye should fall from the simplicity, which is in Christ.

4. For if he that cometh, preacheth another Christ, whom we have not preached; or if he receive another spirit, which ye have not received; or another gospel, which ye have not heard; ye might well bear with him.

*¶ i.e. In Knowledge, in Labour, and in Spiritual Gifts.*

5. But I think I did not in any thing come short of the great Apostles.

6. For altho' I am unskilful in speech, yet not in knowledge: But we have been made manifest among you in all things.

7. Have I committed a sin, when to exalt you, I humbled my self in preaching to you the gospel of God gratis?

8. I have robbed other churches, in taking a salary to do you service.

9. And when I was with you, and wanted, I was chargeable to no man: For the brethren which came from Macedonia, supplied my wants: And in all things

things I have kept, and will keep my self from being a burden to you.

10. As the truth of Christ is in me, I will not be hindered of this boasting in the regions of Achaia.

11. Why so? Because I love you not? God knoweth.

12. But that which I do, I will still do the same, that I may cut off the pretence of those, who seek an occasion of being found like unto us in that wherein they glory.

13. For such false Apostles are deceitful workers, transforming themselves into the Apostles of Christ.

14. And no marvel: For even Satan transformed himself into an angel of light.

15. It is no wonder therefore, if his ministers be transformed as the ministers of justice: Whole end shall be according to their works.

16. I say again, (let no man think me a fool, else take me for a fool, that I may glory a little.)

17. That which I speak in this matter of glorying, I speak it not according to God, but as it were in foolishness.

18. Since many glory according to the flesh, I will glory also.

19. For ye suffer fools gladly, seeing ye your selves are wise.

20. For ye bear, if a man bring you into bondage, if a man devour you, if a man take from you, if a man exalt himself, if a man strike you on the face.

21. I speak as concerning reproach, as if we had been weak in this behalf, wherein so ever any is bold (I speak foolishly) I am bold also.

22. \* They are Hebrews, and so am I: They are \* Sup. Allow  
Israelites, so am I: They are the seed of Abraham, ing that  
so am I:

23. They are ministers of Christ, (to speak foolishly) I am more. In many labours, in prisons more frequently, in stripes above measure, in danger of death often.

24. Of the Jews five times received I forty stripes, bating one.

25. Thrice was I beaten with rods, once was I stoned, thrice suffered I shipwreck, a night and a day have I been in the bottom of the sea.

26. In journeys often, in perils on rivers, in perils of robbers, in perils by mine own country men, in perils by the Gentils, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren:

27. In labour and weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28. Besides the evils from abroad, the heavy weight of my daily affairs, the care of all the churches.

29. Who is weak, and I not weak? Who is scandalized, and I not burn?

30. If I must needs glory, I will glory in the things which concern my infirmity.

31. The God and father of our Lord Jesus Christ, who is blessed for ever more, knoweth that I lie not.

32. In Damascus, the governour of the province under king Aretas, set guards on the city of the Damascenes to apprehend me.

33. And thro' a window in a basket was I let down by the wall, and so escaped his hands.

C H A P. XII.

1. **I** F I must glory (tho' it be not expedient) I will come to visions and revelations of the Lord.

2. I know a man in Christ above fourteen years ago (whether in the body, I cannot tell; whether out of the body, I cannot tell; God knoweth) which was caught up to the third heaven.

3. And I know that this man (whether in the body, or out of the body, I cannot tell; God knoweth.)

4. Was caught up into paradise, and heard mysterious words, which it is not lawful for a man to utter.

5. For such an one will I glory: But as to my self, I will glory in nothing, but in mine infirmities.

6. And tho' I would glory, yet should I not be unwise: For I will say the truth: But I forbear, lest any man should esteem me beyond that which he seeth in me, or that which he heareth of me.

7. And lest the greatness of the revelations which I had, should puff me up; there was given to me a sting in the flesh, an angel of Satan to buffet me.

8. Wherefore I besought the Lord thrice, that it might depart from me:

9. And he said unto me: My grace is sufficient for thee: For virtue is made perfect\* in weakness. Gladly therefore will I glory in mine infirmities, that the virtue of Christ may dwell in me.

10. For which reason I take pleasure in mine infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: For when I am weak, then am I strong. ||

\* I. e. *Appear-  
eth more  
bright in weak  
Persons than  
in strong ones.*  
|| Sup. *Thro'  
the Grace of  
Christ.*

11. I am become a fool, \* ye have compelled me to \* *Sup. In glory:* For I ought to have been commended by you; *rying thus.* since I was nothing inferior to the chiefest Apostles, tho' I be nothing:

12. However the signs of my apostleship were stamped upon you, in all patience, in miracles, and wonders, and mighty deeds.

13. For what had you less than other churches, except it be, that I my self was not burthensome to you? Forgive me this wrong.

14. Behold, this is the third time that I am ready to visit you: And I will not be burthensome to you: For I seek not your substance, but your selves: For the children ought not to lay up for the parents, but the parents for the children.

15. And I will most gladly bestow, † and even give † *Sup. All that* up my self for your souls: Tho' the more I love you, *I have.* the less I be loved.

16. But be it so: I did not burden you, yet being crafty, I caught by deceit.

17. Did I deceive you by any of those whom I sent unto you?

18. I desired Titus, ¶ and with him I sent a bro- ¶ *Sup. To visit* ther. Did Titus surprize you? Walked we not in *you.* the same spirit, and in the same steps?

19. Do ye think as ye did of old, that we would excuse our selves unto you? We speak before God in Christ and all, dearly beloved, for your edification.

20. For I fear, lest when I come I shall not find you such as I would: And that I shall be found by you such as ye would not: *I fear* lest there be among you debates, jealousies, animosities, dissensions, detractions, whisperings, pride, seditions:

21. And lest when I come again, God will humble me among you, and that I shall bewail many of those who have sinned already, and have not done penance for the uncleanness, and fornication, and lasciviousness, which they have committed.

C H A P. XIII.

1. **T**HIS is the third time I purposed to come to you: In the mouth of two or three witnesses, shall every word be established.

2. I told it before, and I foretel it, as if I were present, tho' I am now absent, to those who have sinned heretofore, and to all others, that if I come again I will spare no man.

3. Do ye seek an experiment of Christ, that speaketh in me, who is not weak but mighty among you?

## Chap. XIII. The Second Epistle of St. Paul

4. For tho' he was crucified thro' weakness, yet he liveth by the power of God: For we also are weak in him, but we shall live with him by the power of God on you.\*

\* i. e. Which we will exercise on you.

5. Examine your selves, whether ye be in the faith: Prove your own selves. Know ye not your selves, that Jesus Christ is in you, except ye be reprobates?

6. But I hope ye shall know that we are not reprobates.

7. Now we pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is good, tho' we were esteemed as reprobates.

8. For we can do nothing against the truth, but for the truth.

9. For we are glad that we are weak and that ye are strong. This also we pray for, that ye may be perfect.

10. Therefore I write these things being absent, that I might not when I am present deal more severely, according to the power which the Lord hath given me for edification, and not for destruction.

The Epistle in a Votive Mass of the B. Trinity.

11. Finally, brethren, be ye joyful, be perfect, comfort your selves, be of one mind, live in peace, and the God of peace and love shall be with you.

12. Salute one another with an holy kiss. All the Saints salute you.

13. The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Ghost be with you all. Amen.

T H E



# THE

## Epistle of Saint PAUL the

### Apostle to the Galatians.

#### C H A P. I.

1. **P**AUL an Apostle not of men, neither by man, but by Jesus Christ, and God the father, who raised him from the dead:

2. And all the brethren, which are with me, \* unto \* Sup. Send the churches of Galatia. *greeting.*

3. Grace be to you, and peace from God the father, and from our Lord Jesus Christ,

4. Who gave himself for our sins, that he might deliver us from this wicked world, according to the will of God and our father,

5. To whom be glory for ever and ever, Amen.

6. I am surprised that ye are so soon carried away from him, who called you to the grace of Christ, to embrace another gospel:

7. Which is not another, but there are some who trouble you, and would subvert the gospel of Christ.

8. But tho' we, or an angel from heaven should preach a gospel unto you contrary to that which we have preached unto you, let him be accursed.

9. As we said before, so say I now again: If any man preach a gospel unto you contrary to that which ye have received, let him be accursed.

10. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

11. But I assure you, brethren, that the gospel which was preached by me, is not according to man: †

12. For I neither received, nor learned it of man, but by the revelation of Jesus Christ.

13. For ye have heard now I had lived heretofore in Judaism: And how I did beyond measure persecute the church of God, and wasted it,

14. And made progress in Judaism above many of my age in mine own nation, being exceedingly zealous of the traditions of my fathers.

15. But when it pleased him, who separated me from my mothers womb, and called me by his grace,

16. To reveal his son in me, † that I might preach † i. e. To reveal his Son among the Gentils: Immediately I consulted neither flesh nor blood,

*The Epistle on the Commemoration of St.*

*Paul, Jun. 30.*

*† i. e. Of the*

*Invention of*

*Man.*

*† i. e. To reveal his Son to me.*

17. Nei-

17. Neither came I to Jerusalem to those who were Apostles before me: But I went into Arabia, and returned again to Damascus:

18. Then after three years I came to Jerusalem to see Peter, and abode with him fifteen days:

19. But other of the Apostles saw I none, except James the Lord's brother.

20. Now as to the things which I write unto you, God is my witness that I lie not.

21. Afterwards I came into the regions of Syria, and Cilicia:

22. And was unknown by face unto the churches of Judea, which were in Christ.

23. But they had only heard, that he who persecuted us heretofore, doth now preach the faith which he had formerly impugned:

\* i. e. For my Conversion,

24. And they glorified God in me. \*

C H A P. II.

1. **T**HEN fourteen years after, I went up again to Jerusalem, with Barnabas, and took Titus with me also.

2. But it was pursuant to a revelation that I went up: And I laid before them, and in particular before such as seemed to be the most considerable, the gospel which I preach among the Gentils: Left by any means I should run, or had run in vain.

3. But neither Titus who was with me, tho' a Gentil, was compelled to be circumcised.

4. No not even upon account of false brethren unawares brought in, who came in privately to spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage.

5. To whom we by no means yielded, no not for an hour, that the truth of the gospel might continue with you.

6. Now, these, who seem to be the chief, (whatsoever they were formerly it concerneth me not: For God accepteth no man's person) these I say who seemed to be the chief, † added nothing to me.

† Sup. Among the Apostles.

7. But on the contrary, when they saw that the care of preaching the gospel unto those, who were uncircumcised, was committed to me, as that of preaching to those, who were circumcised, was committed to Peter:

8. (For he that sheweth his power in Peter for the apostleship of the circumcision, || the same did shew his power in me also among the Gentils.)

|| i. e. Of the Jews.

9. And when they had perceived the grace which was given to me, James, and Cephas, and John, who seemed to be pillars, \* gave me and Barnabas the right hands of fellowship: || That we might preach to the Gentils, and they to the circumcised: †

10. Only they recommended that we should be mindful of the poor: Which things I also was careful to do.

11. But when Cephas was come to Antioch, I withstood him to his face, because he was to be blamed: \*

12. For before that certain Jews came from James, he did eat with the Gentils; But when they were come, he withdrew, and separated himself, being afraid of those who were of the circumcision.

13. And the rest of the Jews consented to his dissimulation, so that Barnabas also was led by them into the same dissimulation.

14. But when I saw, that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all: If thou, being a Jew, livest after the manner of Gentils, and not as do the Jews, why compellest thou the Gentils to Judaize? ||

15. We who are Jews by our natural descent, and not of the number of the Gentils, who are sinners;

16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we do believe in Jesus Christ, that we may be justified by the faith of Christ, and not by the works of the law; because no flesh shall be justified by the works of the law.

17. But if in seeking to be justified in Christ, we our selves also are found sinners; is Christ the minister of sin? God forbid.

18. For if I build again the things which I destroyed, I make my self a transgressor.

19. For I thro' the law, am dead to the law, that I might live unto God; I am fastned unto the cross with Christ.

20. However I live, yet not I, but Christ liveth in me: And if I now live in the flesh, I live in the faith of the son of God, who loved me, and gave himself for me.

21. I do not reject the grace of God. For if justice be by the law, then Christ is dead in vain,

\* Sup. Of the Church.

|| i. e. Joined us to them.

† i. e. To the Jews.

\* St. Jerom saith, it was agreed upon by Cephas and Paul, that Paul should publicly reprimand Cephas before the Jews for withdrawing himself from the Gentils upon the arrival of the Jews; to the end that the Jews seeing Cephas bearing the same patiently, and not justifying it, might for the future embrace the Gentils that were converted to Faith, and not be averse to them upon account of their not being circumcised.

|| Sup. By thy example.

C H A P. III.

1. **O** Senseless Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Christ hath been set forth, as crucified among you?

2. This only would I learn of you: Received ye the spirit by the works of the law, or by the hearing of faith?

3. Are ye so foolish, as that having begun by the spirit, ye should now end by the flesh?

4. Have ye suffered so many things without cause? If it be yet without cause.

5. He therefore who giveth you the spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of the faith?

6. As it is written: Abraham believed God, and it was accounted to him for justice.

7. Know ye therefore, that they who are the children of faith, are the children of Abraham.

8. And the scripture foreseeing that God would justify the Gentils by faith, foretold unto Abraham, saying: In thee \* shall all nations be blessed.

\* i. e. In thy Seed.

9. Therefore they who hold the faith, shall be blessed with faithful Abraham.

† i. e. Ob.

noxious to the Curse of the Law.

‡ Hab. 2.

Levit. 18.

† i. e. Shall

have the temporal Blessings promised to

those who observe the Law,

viz. Long-life, Health, &c.

‡ Deut. 21.

The Epistle on

the thirteenth

Sunday after

Pentecost.

10. For as many as keep to the words of the law, are under the curse.† For it is written: Cursed be every one, who continueth not in the observance of all the things which are written in the book of the law.

11. But that no man is justified by the law in the sight of God, it is evident: Because, as the scripture saith, the just liveth by faith:

12. Now the law is not of faith, but only saith: \* He that doeth the things prescribed by the law, shall live in them.†

13. Christ hath redeemed us from the curse of the law, being made a curse for us: For it is written: ‡ Cursed is every one who hangeth on a tree.

14. That the blessing of Abraham might come on the Gentils thro' Christ Jesus, and that we might receive the promise of the spirit thro' faith.

15. Brethren (I speak after the manner of men) tho' it be but a man's covenant, if it be confirmed, no man disannulleth it, or addeth thereto.

16. Now to Abraham and his seed were the promises made. He saith not: And to his seeds, as if he had spoke of many; but as of one: And to that seed, which is Christ.

17. What

17. What I would say then is, that the law which was made four hundred and thirty years after, cannot disannul the covenant confirmed by God, nor make void the promise thereof.

18. For if the inheritance be by the law, it is no more by the promise: But God gave it to Abraham by promise.

19. To what end is the law then? It was made because of transgressions until the seed should come, to whom the promise was made; being ordained \* by \* i. e. Delivered by Angels to Moses, who is here called a Mediator between God and the People of Israel.

20. Now a mediator is not of one: But God is one.

21. Is the law then against the promises of God? God forbid: For if there had been a law given which could have given life, truly justice should have been by the law.

22. But the scripture hath concluded all under sin, that the promise might be given by the faith of Jesus Christ to them that believe.

23. Now before faith came we were shut up under the law, being reserved for the faith which should afterwards be revealed.

24. Wherefore the law was our school-master in Christ, † that we might be justified by faith. † i. e. Leading us to Christ.

25. But after that faith is come, we are no longer under a school-master.

26. For ye are all the children of God by the faith which is in Christ Jesus.

27. For as many of you as have been baptized in Christ, have put on Christ.

28. There is now neither Jew nor Greek; nor bond nor free; nor male nor female: For ye are all one in Christ Jesus.

29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

#### C H A P. IV.

1. **N**OW I say: So long as the heir is a child, he is nothing different from a servant, tho' he be Lord of all: *The Epistle on Twelfth Eve*

2. But is under tutors and guardians, until the time prescribed by the father.

3. Even so we, when we were little children, were in bondage under the elements † of the world. † i. e. The weak Instructions and Precepts which this World affords.

4. But when the fulness of the time was come, God sent his son made of a woman, made under the law,

5. To eth.

5. To redeem those who were under the law, that we might receive the adoption of sons.

6. And because ye are sons, God hath sent the spirit of his son into your hearts, crying: Abba, father.

7. Therefore *none of you is any more a servant, but a son*: And if a son, then an heir thro' God.

8. Heretofore when ye knew not God; ye served those, who by nature are not God's:

9. But now since ye know God, or rather are known by God: How turn ye again to the weak and beggarly elements, which ye desire to serve a second time?

10. Ye observe days, and months, and seasons, and years.

11. I fear for you, that I have laboured in vain among you.

12. Be as I am, since I am as ye are, I beseech you, brethren: Ye have offended me in nothing.

13. But ye know that I preached the gospel to you at first in the infirmity of the flesh:

14. And ye despised not, nor rejected the temptation which ye had been in my flesh; but received me as an angel of God, as Christ Jesus himself.

15. Where is then your beatitude? \* For I bear you witness, that if it were possible, ye would have plucked out your own eyes, and have given them to me.

16. Am I therefore become your enemy, in telling you the truth?

17. They zealously affect you, but not well: They would exclude you, † that you might imitate them. ‖

18. But be ye always zealously affected to the good, in a good thing: And not only when I am present with you: \*

19. My little children, of whom I travail in birth again until Christ be formed in you.

20. I would willingly be with you now, and change my voice: For I am troubled in mind about you.

21. Tell me, you that would be under the law, have ye not read the law?

22. For it is written, that Abraham had two sons: The one by a bond-maid, and the other by a free-woman:

23. But he by the bond-maid, was born according to the flesh: And he by the free woman, was by virtue of the promise. †

24. Which things are said by an allegory: ‖ For these

\* Sup. Whereof  
ye speke.

† Sup. From  
the Faith.

‖ Sup. In the  
Rites and Ce-  
remonies of  
the Law.

\* Sup. But  
also in my Ab-  
sence.

a The Epistle  
on the fourth  
Sunday in  
Lent.

† Sup. Given  
by God to A.  
braham.

‖ i. e. A Fi-  
gure which de-  
noted the two  
Covenants

made with the  
Faithful. The  
one in the Old  
Testament, and  
the other in  
the New.

these are the two covenants: The one in mount Sina, which ingendreth for bondage, is typified by Agar:

25. For Sina is a mountain in Arabia, which represents Jerusalem that is here below, and is in bondage with her children.

26. But that Jerusalem, which is above, is free, which is our mother.

27. For it is written: Rejoice thou barren which bearest not: Break forth and cry thou who travailest not: For the desolate hath many more children, than she who hath an husband.

28. Now we, brethren, after Isaac, are the children of promise.

29. But as then, he that was born after the flesh, persecuted him that was born after the spirit: Even so it is now.

30. But what saith the scripture? Cast out the bond-maid and her son: For the son of the bond-maid shall not be heir with the son of the free woman.

31. So then, brethren, we are not children of the bond maid, but of the free, with that freedom which Jesus Christ hath purchased for us.

#### C H A P. V.

1. **S**TAND fast, and be not entangled again in the yoke of bondage.

2. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. And again I testify to every man, who circumcileth himself, that he is obliged to observe the whole law.

4. Ye have no part in Christ, you that would be justified by the law: Ye are fallen from grace.

5. As for us, we thro' the spirit wait for the hope of justice by faith.

6. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but faith, which is quickned by charity.

7. Ye did run well: Who did hinder you to obey the truth?

8. This perswasion cometh not from him, who calleth you.

9. A little leaven leaveneth the whole paste.

10. I have confidence in you thro' the Lord, that ye will be none otherwise minded: But he that disturbeth you, shall bear his judgment, whosoever he be.

11. As for me, brethren, if I yet preach circumcision, why do I still suffer persecution? Then the scandal of the cross hath ceased.

*The Epistle on  
the fourth  
Sunday after  
Pentecost.*

*The Epistle on  
the fifteenth  
Sunday after  
Pentecost.*

12. I would they were even cut off, who disturb you.
13. For, brethren, ye have been called unto liberty: Only use not that liberty in favour of the flesh, but serve one another by the charity of the spirit.
14. For all the law is comprised in this one precept: Thou shalt love thy neighbour as thy self.
15. But if ye bite and devour one another; beware ye be not consumed one by another.
16. I say then: Walk in the spirit, and ye shall not fulfil the desires of the flesh.
17. For the flesh lusteth against the spirit, and the spirit against the flesh: And these are contrary the one to the other; so that ye cannot do the things that ye would.
18. But if ye be acted by the spirit, ye are not under the law.
19. Now the works of the flesh are manifest, which are fornication, uncleanness, lasciviousness, luxury,
20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, dissensions, schisms,
21. Envy, murders, drunkenness, revellings, and such like: Of which I tell you now, as I told you before, that they who do such things, shall not inherit the kingdom of God.
22. But the fruit of the spirit is charity, joy, peace, patience, benignity, goodness, long-suffering,
23. Meekness, faith, modesty, continence, chastity: Against such there is no law.
24. Now they that are Christ's, have crucified their flesh with the vices, and the lusts thereof.
25. If we live in the spirit, let us also walk in the spirit.
26. Let us not be desirous of vain glory, provoking one another, envying one another.

C H A P. VI.

1. **B**rethren, if a man be overtaken in any fault, ye, who are spiritual, instruct such an one in the spirit of meekness, considering thy self, lest thou also be tempted.
2. Bear ye one anothers burdens, and so shall ye fulfil the law of Christ.
3. For if a man think himself to be something, when he is nothing, he seduceth himself.
4. But let every man prove his own work, and so shall he have whereof to glory in himself alone, and not in another.
5. For every man shall bear his own burden.

6. Let



6. Let him, who is instructed in the word, \* com- \* i. e. *In the*  
municate in all his goods with him, who instructeth *Faith*,  
him.

7. Be not deceived: God is not mocked.

8. For whatsoever a man soweth, the same shall he  
also reap: For he that soweth in the flesh, † shall of † i. e. *He*  
the flesh reap corruption: But he that soweth in the *that doeth the*  
spirit, shall of the spirit reap life eternal. *Works of the*

9. Let us not then be weary in well doing: For in *Pleas.*  
due season we shall reap and faint not.

10. While we have therefore an opportunity, let  
us do good unto all men, especially unto those, who  
are of the household of faith.

11. See what sort of letters I have written unto you  
with mine own hand.

12. As many as are willing to make a fair shew in  
the flesh, compel you to be circumcised, for no other  
end than that they might not suffer persecution for the  
cross of Christ.

13. For neither they themselves, who are circum-  
cised, keep the law: But they would have you to be  
circumcised, that they may glory in your flesh.

14. But God forbid that I should glory, save in the *The Epistle for*  
cross of our Lord Jesus Christ, by whom the world is *St. Francis,*  
crucified unto me, and I unto the world. *Oct. 4.*

15. For in Christ Jesus, neither circumcision avail-  
eth any thing, nor uncircumcision, but a new creature.

16. And as many as shall follow this rule, peace be  
on them and mercy, and upon the Israel ¶ of God. ¶ i. e. *The*

17. From henceforth let no man molest me: For I *People of God:*  
bear in my body, the marks of the wounds of the Lord  
Jesus.

18. The grace of our Lord Jesus Christ be with  
your spirit, brethren. Amen.

# THE

## Epistle of Saint *PAUL* the Apostle to the *Ephesians*.

### C H A P. I.

1. **P**AUL an Apostle of Jesus Christ, by the will of God, to all the Saints which are at Ephesus, and to the faithful in Christ Jesus.

2. Grace be to you, and peace from God our father, and from the Lord Jesus Christ.

3. Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly gifts thro' Jesus Christ.

4. As he hath chosen us in him, before the foundation of the world; that we might be holy and spotless before him in charity.

5. Having predestinated us to the adoption of children for himself thro' Jesus Christ, according to the purpose of his will;

6. To the praise of the glory of his grace, where-with he hath gratified us by his beloved son.

7. In whom we have redemption thro' his blood, the remission of sins, according to the riches of his grace;

8. Which hath exceedingly abounded in us, in all wisdom and prudence:

9. That he might make known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself,

\* i. e. *When the time which God had decreed was come.* 10. That in the dispensation of the fulness of times \* he might reunite all things in Christ, as well the things which are in heaven, as the things which are on earth:

11. By whom also we have been called to an inheritance, being predestinated according to the purpose of him, who worketh all things pursuant to the counsel of his own will:

12. That we might be to the praise of his glory, we, *I say*, who first hoped in Christ.

† i. e. *Which was promised* 13. In whom ye also hoped, when ye had heard the word of truth, (the gospel of your salvation) in which also when ye had believed, ye were sealed with the holy spirit of promise, †  
ful. 14. Which is the pledge of our inheritance, until the

the redemption of the purchase made to the praise of his glory.

\* Sup. Be  
perfected.

15. Wherefore I also hearing of your faith, which is in the Lord Jesus, and of your love for all the Saints,

16. Cease not to give thanks for you, making mention of you in my prayers:

17. That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation for to know him;

18. Having the eyes of your understanding enlightened that ye may know what is the hope of his vocation, and what are the riches of the glory of his inheritance in the Saints.

19. And what is the transcendent greatness of his power over us, who believe according to the efficacy of the might of his power,

20. Which he wrought in Christ, in raising him from the dead, and setting him at his right hand in the heavens,

21. Above all principality, and power, and virtue, and domination, and above every name that is named, not only in this world, but also in the next.

|| i. e. The  
Name of one  
of the Orders  
of the celestial  
Hierarchy, as  
are also Prin-  
cipality, Pow-  
er, and Domi-  
nation.

22. And hath put all things under his feet, and made him head over all the church,

23. Which is his body, and the fulness of him, who filleth all in all.

## CHAP. II.

1. **A**ND you hath he quickned, when ye were dead in your trespasses and sins,

2. Wherein ye have heretofore walked, according to the course of this world; after the prince of the power of the air, the spirit which now worketh upon the children of disobedience.

3. Among whom also we all had our conversation heretofore in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath as well as the rest:

4. But God who is rich in mercy, out of his excessive charity, wherewith he loved us,

5. Even when we were dead in sins, hath quickened us with Christ, (by whose grace ye are saved.)

6. And hath raised us up together, and made us sit together with Christ in heaven:

7. That in the ages to come he might shew the abundant riches of his grace, by his goodness to us in Christ Jesus.

8. For by grace ye are saved thro' faith, and that not of your selves: For it is the gift of God;

9. Not of works, that no man might boast.

10. For we are his workmanship, created in Christ Jesus for the good works, which God hath prepared, that we might walk in them.

11. Wherefore be ye mindful, that heretofore you being Gentils in the flesh, who are called uncircumcision by that which is called circumcision \* in the flesh, made by hands;

\* i. e. By the Jews.

12. Ye were at that time without Christ, alienated from the society of Israel, and strangers to the covenants, having no hope of the promise, and without God in this world.

13. But now in Christ Jesus, ye, who sometimes were far off, are come nigh by the blood of Christ.

14. For he is our peace, who hath made both one, and hath broken down by his flesh, † the middle-wall of partition, that is, the enmities which divided us.

† i. e. By his Passion in the flesh.

15. And abolished the law of commandments † by the doctrine of the gospel, that he might make two in himself into one new man, in making peace.

† i. e. The legal Ceremonies of the old Law.

16. And that he might reconcile both \* unto God in one body by the cross, having destroyed their enmity in his own person:

\* i. e. The Jews and the Gentils.

17. And came and preached the gospel of peace to you, † who were afar off; and to those who were nigh.

† i. e. The Gentils.

18. For thro' him we both have access unto the father in one spirit.

† i. e. To the Jews.

19. Therefore ye are no more strangers and foreigners, but citizens together with the Saints, and of the household of God:

The Epistle for St. Thomas the Apostle, Dec. 21.

20. And are built upon the foundation of the Apostles and Prophets, Christ Jesus himself being the chief corner-stone:

21. On whom all the building fitly framed together, groweth unto an holy temple for the Lord.

22. In which you also are builded together for an habitation of God in the spirit.

### C H A P. III.

1. **F**OR this cause I Paul am the prisoner of Christ Jesus for you Gentils,

2. If yet ye have heard of the dispensation of the grace of God, which is given me among you.

3. How that this mystery was made known to me by revelation, as I wrote above in few words:

4. Whereby

4. Whereby when ye read, ye may understand my knowledge in the mystery of Christ.
5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit:
6. That the Gentils should be co-heirs, and of the same body, \* and partakers of his promise in Christ Jesus by the gospel:
7. Whereof I was made the minister according to the gift of the grace of God, which is given to me thro' the working of his power.
8. To me who am the least of all the Saints, was this grace given, that I might preach among the Gentils the unfearchable riches of Christ.
9. And make all men see what is the economy of the mystery, which from the beginning of the world hath been hid in God, who created all things.
10. To the end that the manifold wisdom of God might be made known to the principalities || and powers in heaven, by the church.
11. Pursuant to the eternal decree, which he hath executed in the person of Christ Jesus our Lord:
12. By whose means we have, thro' faith in him, confidence, and accels with assurance unto God.
13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
14. For this cause I bend my knees unto the father of our Lord Jesus Christ,
15. Of whom the whole family in the heavens and in the earth, is named.
16. That he would grant you according to the riches of his glory, to be strengthened with power in the interior man by his Spirit.
17. That Christ may dwell in your hearts by faith: That being rooted and grounded on charity,
18. Ye may be able to comprehend with all the Saints, what is the breadth, and length, and height, and depth; †
19. As also to know the charity of Christ which surpasseth all knowledge, that ye might be filled with all the fulness \* of God.
20. Now unto him, who is able to perform all things abundantly more than we ask or understand; according to the power, which worketh in us:
21. Unto him, I say, be glory in the church, and thro' Jesus Christ, from age to age, world without end, Amen.

\* Sup. With the Jews,

|| i. e. To the Hierarkies of Angels, called Principalities and Powers.

The Epistle on the sixteenth Sunday after Pentecost.

† Sup. Of this Mystery.

\* i. e. With all the divine Perfections.

C H A P. IV.

*The Epistle on the seventh Sunday after Pentecost, and in a Votive Mass against Schism.* 1. **I** Therefore, who am in chains for the Lord's cause, beseech you to walk worthy of the vocation, to which you have been called,  
2. With all humility and meekness, with patience, bearing with one another in charity,  
3. Being careful to preserve the unity of the Spirit in the bond of peace.

*The Epistle on Ascension Eve; and on St. Simon and Jude's Day.*

\* Psal. 67.

*¶ i. e. Led away the Souls which were detained as in a sort of Captivity in the Bosom of Abraham, until he, that is, Christ, had opened the Gates of Heaven, and led them therein.*

\* i. e. The mystical Body of Christ, which is the Church.

4. Ye are one body and one spirit, as ye are called in one hope of your vocation.  
5. There is one Lord, one faith, one baptism;  
6. One God and father of all, who is above all, and thro' all, and in us all.

7. Now grace is given unto every one of us according to the measure of the gift of God.

8. Wherefore the Psalmist \* saith: When he ascended on high, he led captivity captive, ¶ and gave gifts unto men.

¶ And what meaneth, that he ascendeth, but that he also descended first into the lower parts of the earth?

10. He that descended, is the same also that ascended above all the heavens, that he might fulfil all things.

11. And he gave some, Apostles; and some, Prophets; others, Evangelists; and others, Pastors, and Doctors;

12. For the perfecting of the Saints, for the works of the ministry, for the edification of the body \* of Christ:

13. Till we all meet in the unity of the faith, and in the knowledge of the Son of God; in the estate of a perfect man, in the measure of the age of the fulness of Christ:

14. That we may be no more children tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, who seek to lead us into error by their artifices.

15. But that in practising the truth in charity, we may grow up every way in Christ, who is our head.

16. From whom the whole body compacted, and joined together by that which every joint supplieth, hath its due increase, according to the proportion of each member, for its edification in charity.

17. This I say then, and conjure you in the Lord, that ye walk no more, as do the Gentils in the vanity of their mind.

18. Having their understanding clouded with darkness, being alienated from the life of God, thro' the ignorance which is in them, because of the blindness of their hearts;

19. Who being without hope, \* gave themselves \* *Sup. Of the up to lasciviousness, for to work all sort of uncleanness, and covetousness. future Happiness.*

20. But ye have not so learned Christ, †

21. As indeed ye have heard him, and as the truth is in Christ, ye have been taught by him; *† i. e. The Doctrine of Christ.*

22. To put off, as to your former conversation, the old man, which is corrupted by deceitful lusts; *The Epistle on the nineteenth Sunday after*

23. And to be renewed in the spirit of your mind, *Pentecost.*

24. And to put on the new man, which is created according to God in justice, and true holiness. *|| i. e. After the Likeness of God.*

25. Wherefore putting away lies, let every one speak the truth to his neighbour; seeing we are members one of another.

26. Be angry, but sin not: Let not the sun set \* *\* i. e. Put off your wrath upon your wrath. before the Sun sets.*

27. Give no room to the devil: †

28. Let him that stole, steal no more: But rather let him labour, working with his own hands that which is good, that he may have wherewithal to give unto him that needeth. *† Sup. To tempt you.*

29. Let no evil proceed from your mouth, but whatsoever is good for the edification of faith, that it may afford grace to the hearers.

30. And grieve not the holy spirit of God, by which ye are sealed for the day of redemption.

31. Let all bitterness, and wrath, and indignation, and clamour, and blasphemy, together with all malice be put away from you.

32. And be ye kind one to another, tender-hearted, forgiving one another, even as God hath forgiven you thro' Christ.

## CHAP. V.

1. **B**E ye therefore followers of God, as most dear children: *The Epistle on the third Sunday in Lent.*

2. And walk in love, as Christ also hath loved us, and hath given himself for us, as an offering unto God, and a sacrifice of a sweet smelling savour.

3. But (as it becometh Saints) let nor fornication, nor any uncleanness, or covetousness be even named among you;

4. Nor filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5. For know ye this, and understand, that no whore-master, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God.

6. Let no man seduce you with vain words: For the wrath of God cometh upon account of these things on the children of disobedience.

\* Sup. In  
these Crimes.

7. Be not ye therefore partakers with them. \*

8. For ye were heretofore darkness, but now are ye light in the Lord. Walk as children of light:

9. For the fruit of the light consisteth in all goodness, and justice, and truth:

10. Seek carefully for what is acceptable to God:

11. And have no fellowship with the unfruitful works of darkness, but rather reprove them.

12. For it is a shame even to tell the things which they do in secret.

13. Now all things which deserve reproof, are discovered by the light: For all that discovereth, is light.

† Sup. The  
Holy Ghost in  
thy Heart.

14. Wherefore he †: Awake thou that sleepest, and arise from the dead, and Christ shall enlighten thee.

The Epistle on  
the twentieth  
Sunday after  
Pentecost.

15. See then, brethren, that ye walk warily, not as on fools,

16. But as wise men: Redeeming the time, because the days are evil.

17. Wherefore be ye not unwise, but understand what the will of God is.

18. And be not drunk with wine, whence proceedeth luxury: But be filled with the Holy Ghost,

19. Speaking to your selves in psalms, and hymns, and canticles, singing and making melody in your hearts to the Lord,

20. Giving thanks always for all things unto God and the father, in the name of our Lord Jesus Christ;

21. Submitting your selves one to another in the fear of Christ.

The Epistle in  
a Votive  
Mass for  
Marriage.

22. Let the wives submit to their own husbands, as to the Lord:

|| i. e. The  
Church which  
is the mystical  
Body of Christ.

23. Because the husband is the head of the wife, even as Christ is the head of the church, and the saviour of his body. ||

24. Therefore as the church is subject unto Christ, so ought the wives to be unto their own husbands in all things.

25. Husbands love your wives, even as Christ also loved the church, and gave himself for it;

26. That he might sanctify and purify it with the water of baptism in the word of life,



27. That he might exhibit to himself a glorious church, having neither spot, nor wrinkle, nor any such thing; but that it might be holy and immaculate.

28. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself.

29. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, as Christ also doth the church.

30. Because we are members of his body, of his flesh, and of his bones.

31. Wherefore, man shall leave his father, and mother, and shall adhere to his wife; and they two shall be in one flesh.

32. This sacrament is great, I say in Christ, and in the church.

33. Let every one of you then in particular love his wife as himself: And let the wife reverence her husband.

## CHAP. VI.

1. **C**hildren obey your parents in the Lord: For this is just.

2. Honour thy father, and thy mother, which is the first commandment with promise:

3. That it may be well with thee, and that thou mayest live long on the earth.

4. And ye fathers provoke not your children to wrath: But bring them up in the discipline and correction of the Lord.

5. Servants obey your temporal masters, with fear and trembling in singleness of heart, as ye would Christ:

6. Not with eye service, as if ye would please men, but as the servants of Christ, do the will of God from the heart.

7. Doing service with good will, as to the Lord and not to men.

8. Knowing that whatsoever good any man doeth, he shall receive the reward of the same from the Lord, whether he be bond or free.

9. And ye masters, do the same unto them, forbearing threats, knowing that both their and your master is in heaven, and that there is no respect of persons with him.

10. Finally, brethren, be strong in the Lord, and in the power of his might,

11. Put on the armour of God, that ye may be able to withstand the snares of the devil.

12. For we are not to wrestle against flesh and blood, but against principalities and powers, against the rulers of the darknels of this world, against the wicked spirits, which dwell in the air.

13. Wherefore take unto you the armour of God, that ye may be able to resist in the evil day, and to stand perfect in all things.

14. Stand therefore, having your loins girt about, and having on the breast plate of justice.

\* i. e. With  
a Disposition  
to follow the  
Gospel of  
Peace.

15. And your feet shod with the preparation \* of the gospel of peace:

16. Above all, taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked one.

17. And take the helmet of salvation, and the sword of the spirit, (which is the word of God:)

18. Praying in the spirit at all times, in all your prayers and supplications; and watching in the same with all instance and supplication for all the Saints;

19. And for me, that utterance may be given to me for to speak with assurance, in order to make known the mystery of the gospel:

20. For which I perform the function of an ambassador in chains, so that I may boldly speak thereof, as I ought.

21. Now that ye may know my affairs, and what I do, Tychicus a most dear brother, and a faithful minister in the Lord, shall make known to you all things:

22. Him have I sent unto you on purpose, that ye may know our affairs, and that ye may comfort your hearts.

23. Peace be to the brethren, and charity with faith from God the father, and the Lord Jesus Christ.

24. Grace be with all, who love our Lord Jesus Christ in sincerity, Amen.

# THE

## Epistle of Saint PAUL the

### Apostle to the *Philippians*.

#### C H A P. I.

1. **P**AUL and Timothy, the servants of Jesus Christ, to all the Saints in Christ Jesus, which are in Philippi, with the Bishops and Deacons;

2. Grace be unto you, and peace from God our father, and from the Lord Jesus Christ.

3. I thank my God as often as I think of you,

4. Always in all my prayers for you all, making intercession with joy,

5. For your communication \* in the gospel of Christ from the first day until now.

6. Being confident of this very thing, that he, who hath begun the good work in you, will bring it to perfection, until the day of Christ Jesus: †

7. As it is just that I should think thus of you all: Because I have you in my heart, as companions of my joy, both in my chains, and in the defence and confirmation of the gospel.

8. For God is my witness, how much I covet you all in the bowels of Jesus Christ.

9. And this I pray, that your charity may abound more and more in knowledge and in all understanding.

10. That ye may discern better things, that ye may be sincere, and without offence against the day of Christ,

11. Being filled with the fruit of justice thro' Jesus Christ, to the glory and praise of God.

12. Now I would have you to know, brethren, that the things which happen'd to me, have rather conduced to the progress of the gospel: ||

13. So that the chains which I bear for Christ's sake are manifest in all the palace, and in all other places;

14. And many of the brethren in the Lord taking heart by my chains, \* have been much more bold to speak the word of God without fear.

15. Some indeed preach Christ out of envy and strife, and some also out of a good will,

16. Some also out of charity, knowing that I am set up for the defence of the gospel:

17. But others preach Christ out of contention, not sincerely, thinking they may add affliction to my chains.

18. But

*The Epistle on the twenty second Sunday after Pentecost.*

*\* i. e. For partaking with me in the sufferings and afflictions which I bear for the Gospel.*

*† Sup. Cometh.*

*|| Sup. Than otherwise.*

*\* i. e. By the Example of my Patience in my Chains.*

UNAM

18. But what then? So that Christ be preached after what manner soever, whether in pretence, or in reality; I herein do rejoice, yea and will rejoice.

19. For I know, that by your prayers, and by the help of the spirit of Jesus Christ, this will contribute to my salvation,

20. According to the expectation, and the hope which I have, that in nothing I shall be ashamed: But that with all assurance as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

\* i. e. By dying for Christ I shall gain eternal Life.  
† Sup. That is, Christ is my Life.

21. For Christ is my life, and death is my gain.\*

22. But if to live in the flesh, be the fruit of my labour, † even what I shall chuse I know not.

23. I am streightned betwixt two, having a desire to be disengaged from the body, and to be with Christ, which is much better for me.

24. But it is necessary for you that I continue in the flesh.

|| i. e. Of my continuing in the Flesh.

25. And in confidence hereof, || I know that I shall abide and continue with you all, for your advancement, and for the joy of your faith:

\* i. e. For my Deliverance.

26. That your joy may abound in Christ Jesus for me, \* by my coming to you again.

27. Only let your conversation be, as it becometh the gospel of Christ. That when I come and see you, or when I am absent I may hear of you, that you continue unanimous in the same spirit, labouring together for the faith of the gospel.

28. And be in nothing terrified by your adversaries persecution which is to them an eviſcent token of perdition, but to you of Salvation, and that from God.

29. For unto you it is given for Christ's sake, not only to believe in him, but also to suffer for him.

30. Having the same conflict, which ye saw in me, and now hear of me.

## CHAP. II.

1. **I**F there be then any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of compassion.

2. Fulfil ye my joy, that ye may be like minded having the same charity, being of one accord, of one mind.

3. Do nothing out of contention, or vain glory: But in humility, let each one esteem others better than themselves

4. Let no man consider his own, but the interest of others,

5. Have

5. Have the same thought in yourselves, which was also in Christ Jesus:

6. Who being in the form of God, thought it not robbery to be equal to God:

7. But demeaned himself, taking upon him the form of a slave, being made after the likeness of men, and in fashion, being found as a man;

8. Humbled himself, and became obedient unto death, even the death of the cross.

9. Wherefore God also hath exalted him, and gave him a name which is above every name:

10. That at the name of Jesus every knee should bend of those who are in heaven, on earth, and in hell:

11. And that every tongue should confess, that the Lord Jesus Christ is in the glory of God the father.

12. Wherefore my dearly beloved, as ye have always obeyed, not only in presence, but much more now in my absence, work your salvation with fear and trembling.

13. For it is God, who worketh in you, both to will and to perform according to his good pleasure.

14. Do ye then all things without murmurings and hesitations:

15. That ye may be blameless, and sincere children of God, without reproach, in the midst of a depraved and perverse nation; among whom ye shine as lights in the world.

16. Retaining the word of life that I may glory in the day of Christ for as much as I have not run in vain, nor laboured in vain.

17. Yea and if I should spill my blood upon the victim and sacrifice of your faith, I would rejoice, and congratulate with you all.

18. For the same cause also do ye rejoice, and congratulate with me.

19. But I trust in the Lord Jesus, I shall soon send Timothy unto you: That I may be of good comfort, when I know the state of your affairs.

20. For I have no man that is so united to me, nor that is, with sincere affection, so careful of you.

21. For all seek their own, not the interest of Jesus Christ.

22. But know ye the proof of him, for as a son serveth his father, so hath he served with me in the gospel.

23. Him therefore, I hope, I shall send unto you, so soon as I shall see how my affairs stand.

24. And I trust in the Lord, that I also myself shall come unto you soon.

25. Mean while I thought it necessary to send unto you Epaphroditus my brother, and companion in labour,

bour, and fellow soldier, but your Apostle, and he that administred to my wants.

26. Because he longed for you all, and was very much concerned that ye had heard of his being sick.

27. For indeed he was sick nigh unto death; but God had mercy on him; and not only on him, but on me also, lest I should have sorrow upon sorrow.

28. Him therefore have I sent the more hastily, that when ye see him again, ye may rejoice, and that I may be without sorrow.

29. Receive him then with all gladness in the Lord, and honour such men.

30. For he was nigh unto death for the work of Christ, exposing his life, that he might supply that which was wanting on your part towards my service.

## C H A P. III.

1. **F**inally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is necessary.

2. Beware of dogs, beware of evil workers, beware of the circumcision.

3. For we are the *true* circumcision, we *I say*, who serve God in the spirit, and glory in Christ Jesus, and have no confidence in the flesh:

4. Tho' I might also have confidence in the flesh. If any man think he may confide in the flesh, I may more,

5. Being circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, || as touching the law, a Pharisee;

*¶ i. e. An Hebrew both by Father and Mother.*

*The Epistle for St. Paul the Eremitic; and for a Confessor that is not a Bishop.*

6. Concerning zeal, persecuting the church of God, touching the righteousness, which is in the law, having my conversation without blame.

7. But what things were gain to me, those I counted loss for Christ.

8. And which is more, I count all things but loss, in comparison of the excellency of the knowledge of Jesus Christ my Lord: For whose sake I have suffered the loss of all things, and esteemed them as dirt, that I may gain Christ.

9. And be found in him, not having my own righteousness, which is of the law, but that, which is of the faith of Christ Jesus, the justice which is of God by faith:

10. That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death:

11. To the end I might attain to the resurrection of the dead.

12. Not that I have already attained, *||* or that I am already perfect: But I pursue in hopes to attain unto that for which Christ Jesus hath taken me. *|| Sup. For what I hope for.*

13. Brethren, I do not presume to have compassed my end. But this one thing I do: I forget the things which are behind, and stretch my self unto those things which are before me:

14. I hasten to the mark, to the prize of the heavenly vocation of God in Christ Jesus.

15. Let us therefore, as many as would be perfect, be thus minded: And if in any thing ye be otherwise minded, God shall reveal even this unto you.

16. Nevertheless my advice is, that we mind the same thing, to which we have attained, and that we continue in the same rule.

17. Brethren, be ye followers of me, and imitate those who walk according to the model which I gave you.

18. For many walk, of whom I have told you often (and now tell you even weeping) that they are the enemies of the cross of Christ:

19. Whose end is perdition, whose God is their belly, and whose glory is in their confusion, who mind earthly things.

20. But our conversation is in the heavens: From whence also we expect the saviour our Lord Jesus Christ,

21. Who shall reform our vile body, and make it conformable unto his glorious body, by that power where-with he is able even to subdue all things unto himself.

#### C H A P. IV.

1. **T**herefore, my brethren, dearly beloved, and earnestly longed for, my joy and my crown: So stand fast in the Lord, my dearly beloved:†

2. I pray Evodias, and beseech Syntyche, that they be of the same mind in the Lord.

3. And I intreat thee also, O faithful companion,\* help those women, which laboured with me in the gospel, with Clement, and with the rest of my coadjutors, whose names are in the book of life.

4. Rejoice in the Lord always: Again I say rejoice.

5. Let your modesty be known unto all men: The Lord is at hand.

6. Be not concerned for any thing: But in every prayer and supplication let your petitions be made known unto God with thanksgiving.

7. And may the peace of God, which surpasseth all understanding, keep your hearts and your minds in Christ Jesus.

† Sup. As I have taught you.

\* Who this was, is no where recorded: But

doubtless the Philippians knew who it was

by that name; being, as it is presumed often

so called by St. Paul in their presence.

*The Epistle on  
the seventh  
Sunday in  
Advent.*

8. Finally, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good repute, whatsoever is virtuous, whatsoever tendeth to the praise of discipline, think on these things.

9. Practice those things which ye have learned, and received, and heard, and seen in me; and the God of peace shall be with you.

10. Now I rejoiced exceedingly in the Lord, for as much as your care of me hath now at length flourished again: As ye were also careful *heretofore*; but ye wanted an opportunity. #

*I Sup. To re-  
lieve my wants.*

11. I say not this upon account of my want: For I have learned to be content with my condition.

12. I know both how to bear being brought low, and I know how to abound; (I am instructed every where, and in all things) both to be full and to be hungry, both to abound, and to bear want.

13. I can do all things in him who comforteth me.

14. However, ye did well in taking part in my affliction.

15. Now ye know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me in point of giving and receiving, but ye alone.

16. For even to Thessalonica, ye have sent once and again, things for my use.

17. Not that I seek your gift, but I desire fruit, which may abound to your account.

18. Now I have all, and abound: I am full, having received of Epaphroditus the things which ye sent as an odour of sweet smell, a sacrifice acceptable, well pleasing to God.

19. May then my God fulfil all your desires according to his riches in glory, thro' Christ Jesus.

20. Now unto God and our father be glory for ever and ever. Amen.

21. Salute every Saint in Christ Jesus.

22. The brethren which are with me greet you, all the Saints salute you, especially those of Cesar's family.

23. The grace of our Lord Jesus Christ be with your spirit. Amen.



# Epistle of St. *PAUL* the Apostle to the *Colossians*.

## C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the will of God, and Timothy his brother:

2. To the holy and faithful brethren in Christ Jesus, which are at Colosse.

3. Grace be unto you, and peace from God our father, and from the Lord Jesus Christ. We give thanks to God, and the father of our Lord Jesus Christ, praying always for you:

4. Since we heard of your faith in Christ Jesus, and of the love which ye have for all the Saints;

5. For the hope which is laid up for you in heaven, whereof ye heard in the word of the truth of the gospel:

6. Which is come unto you, as it is also over all the world, and bringeth forth fruit, and increaseth, as it doth in you, since the day ye heard of it, and knew the grace of God in truth:

7. As ye have learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Jesus Christ.

8. Who also declared unto us your love in the spirit.

9. For which reason, we also, since the day we heard it, do not cease praying for you, and desiring that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding:

10. That ye might walk worthily, pleasing God in all things; fruitifying in every good work, and increasing in the knowledge of God:

11. Being strengthened with all virtue according to his glorious power in order to suffer with all patience, and perseverance, and joy,

12. Giving thanks to God the father, who hath made us worthy to be partakers of the inheritance of the Saints in light: ||

13. Who hath delivered us from the power of darkness, and translated us into the kingdom of his beloved son;

14. In whom we have redemption thro' his blood, that is, the remission of our sins:

*The Epistle on the twenty fourth Sunday after Pentecost.*

*|| i. e. By the Light of the Gospel.*

15. Who is the image of the invisible God, the first-born of every creature.

16. For by him were all things created in the heavens and in the earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: All were created by him, and in him. \* i. e. In his Immenſity.

17. And he is before all, and all things ſubſiſt in him:

18. He is alſo the head of the body of the church, he is the beginning, and the firſt-born † from among the dead: That he might have the preheminance above all. † i. e. The firſt riſen from the Dead.

19. For it pleaſed *the father*, that all fulneſs ſhould dwell in him:

20. And that by him all things ſhould be reconciled unto himſelf, having made peace by the blood of his croſs, ¶ as well for the things which are in the earth, as for the things which are in the heavens, ¶ i. e. The Blood which was ſhed upon the Croſs.

21. And even you being therefore aliens, and enemies in your mind by evil works:

22. Hath he now reconciled in the body of his fleſh by death, that he might preſent you holy, and ſpotleſs, and irreprehenſible before him:

23. If ſo be, ye continue grounded and ſettled in the faith, and be not moved from the goſpel, which ye have heard, and which was preached to every creature that is under heaven; whereof I Paul am made a miniſter.

24. Who now rejoice in my ſufferings for you, and fill up in my fleſh what is wanting to the ſufferings of Chriſt for his body, which is the church:

25. Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, that I may fulfil the word of God:

26. Even the myſtery which hath been hid from ages, and from generations, but is now made manifeſt to his Saints.

27. To whom God was willing to make known the riches of the glory of this myſtery among the Gentils, which is Chriſt the hope of our glory;

28. Whom we preach; admoniſhing every man, and teaching every man in all wiſdom, that we may render every man perfect in Chriſt Jeſus:

29. Whereunto I alſo labour, ſtriving according to the force of his virtue, which worketh powerfully in me.

C H A P. II.

1. **F**OR I desire ye should know how great is my care for you, and for those who are in Laodicea, and for as many as have not seen my face in the flesh:

2. That their hearts might be comforted, being instructed in charity, and in all the riches of a perfect understanding, in order to know the mystery of God the father, and of Christ Jesus.

3. In whom are hid all the treasures of wisdom and knowledge.

4. And this I say, that no man may deceive you with lofty speeches.

5. For tho' I be absent in the body, yet I am with you in the spirit, rejoicing, and beholding your order, and the stedfastness of your faith, which is in Christ.

6. As ye have therefore received Jesus Christ our Lord, so walk ye in him:

7. Being rooted and built upon him, and confirmed in the faith, as ye have been taught, abounding therein with thanksgiving.

8. Beware lest any man deceive you by philosophy, and vain fallacy, after the tradition of men, after the rudiments of the world, and not after Christ:

9. For in him dwelleth all the fulness of the divinity bodily: ||

10. And ye are filled in him, who is the head of all principality and power:

11. In whom also ye are circumcised, not with the circumcision made by hands in cutting off the flesh of the body, but with the circumcision of Christ:

12. Being buried with him in baptism, in whom also ye rose again by your belief in the power of God, who raised him from the dead:

13. And you, when you were dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, and forgave you your sins.

14. And having cancelled the hand-writings, which was against us, and contrary to us, he took it away, and fastened it to the cross:

15. And having spoiled principalities and powers, he boldly led them away, openly triumphing over them by himself.\*

16. Let no man therefore condemn you in meat, † or in drink, or upon account of an holy-day or of the new moon, or of the sabbath-days:

|| i. e. *Essentially and Substantially, not as in the Saints in whom the Divinity dwelleth only by Grace:*

\* i. e. *By his own Power.*

† i. e. *For not using only the Meat and Drink, and observing the other Formalities of the Law of Moses.*

\* *The Apostle cautioneth here the Colossians to be ware of the Self of Simon Magus and Menander, and other Hereticks, who believed that the Angels created the World, and upon that Account, forsok Christ, and invented a New Religion in which they worshipped Angels.*

17. Which are a shadow of things to come, but the reality of them is Christ.

18. Let no man seduce you, affecting in humility, and in superstitious worship of angels, to walk in the things which he hath not seen, being vainly puffed up by his carnal mind,

19. And not holding the head, from which all the body having nourishment ministered, and being knit together by ligaments and joints, increaseth with a godly increase.

20. If ye are then dead with Christ, to the rudiments of this world, why do ye as yet hold them, as if ye had lived in the world?

21. Touch not, taste nor, handle not; ¶

22. All which bring death by the very using of them, according to the precepts and doctrines of men:

23. Which things have indeed the appearance of wisdom in superstition and humility, in as much as they spare not the body, nor regard the satiating of the flesh.

C H A P. III.

¶ *St. Paul points here at a certain Self which were called Essenes, and followed for the most part the Doctrine of Pythagoras. They eat no flesh, and drank no Wine, neither would they have any Fellowship with the rest of Mankind. Their Disciples were not allowed to touch the very Garment of their Seniors, till they had by five Years Fast and abstinence, been initiated in the Mysteries of their Profession. Their great Maxims were. Touch not me, for I am holy: Taste not Wine nor Meat, for they are polluted. Handle not this dead Body, lest it defile you. Hence St. Paul saith, that to follow such Precepts of Men, bringeth Death, tho' they have the appearance of Wisdom: And therefore he cautioneth the Colossians*

1. If ye then be risen with Christ, seek the things which are above, where Christ sitteth on the right hand of God:

2. Mind the things which are above, not the things which are on earth.

3. For ye are dead, † and your life is hid with Christ in God.

4. When Christ who is your life, shall appear, then shall ye also appear with him in glory.

5. Mortify therefore your members which are upon the earth; viz. fornication, uncleanness, lust, evil concupiscence, and avarice, which is idolatry:

6. For which things sake, the wrath of God cometh upon the children of disobedience.

7. In the which ye also walked some time, when ye lived in them:

8. But now you also put off all these, anger, indignation, malice, blasphemy, filthy communication from your mouth.

ed to touch the very Garment of their Seniors, till they had by five Years Fast and abstinence, been initiated in the Mysteries of their Profession. Their great Maxims were. Touch not me, for I am holy: Taste not Wine nor Meat, for they are polluted. Handle not this dead Body, lest it defile you. Hence St. Paul saith, that to follow such Precepts of Men, bringeth Death, tho' they have the appearance of Wisdom: And therefore he cautioneth the Colossians

a The Epistle on Easter Eve.

† Sup. To the World.

9. Lie not one to another, put off the old man with his deeds,

10. And put on the new, even him who is renewed in knowledge, after the image of God who created him.

11. Where there is neither Gentil nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free: But Christ is all, and in all.

12. Put ye on therefore, as the elect of God, holy, *The Epistle on the fifth Sunday after the Epiphany,* and beloved, bowels of mercy, kindness, humility, modesty, patience:

13. Bearing one with another, and forgiving one another, when any man hath occasion to complain of another: Even as the Lord forgave you, so do ye also.

14. But above all these things, have charity, which is the bond of perfection.

15. And may the peace of Christ reign in your hearts, to the which also ye are called in one body:

16. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual canticles, singing to God with grace in your hearts.

17. Whatsoever ye do in word and deed, do all in the name of our Lord Jesus Christ, giving thanks to God and the father by him.

18. Wives, be ye subject to your husbands, as it is meet in the Lord.

19. Husbands, love your wives, and be not bitter to them.

20. Children, obey your parents in all things: For this is agreeable to the Lord.

21. Fathers, provoke not your children to anger, lest they be discouraged.

22. Servants, obey in all things your temporal masters, not with eye service, as pleasing men, but in singleness of heart, as fearing God.

23. Whatsoever ye do, do it heartily, as for the Lord, and not for men:

24. Knowing, that of the Lord ye shall receive the reward of the inheritance. Serve the Lord Christ.

25. For he that doeth wrong, shall receive for the wrong which he hath done: And there is no acception of persons with God.

#### CHAP. IV.

1. **M**asters, give unto your servants that which is just and right; knowing that ye also have a master in heaven.

2. Continue in prayer, and watch therein with thanksgiving:

† Sup. The  
Pale of the  
Church.

\* i. e. In  
preaching the  
Gospel.

3. With all, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ (for which I am also in chains)

4. That I may make it manifest, and I speak thereof as I ought.

5. Behave your selves discreetly towards those who are without, \* redeeming the time.

6. Let your discourse be uttered with a good grace, and seasoned with the salt of wisdom; that ye may know how ye ought to answer every man.

7. Tychicus, the beloved brother, and faithful minister, and my fellow-servant in the Lord, shall acquaint you with the estate of all my affairs:

8. Him I sent to you on purpose, that he might know the estate of your affairs, and comfort your hearts.

9. With Onesimus the beloved and faithful brother, who is one of you. They shall let you know all that pass as here.

10. Aristarchus, my fellow-captive saluteth you, and Marcus, Barnabas his cousin, concerning whom ye have received commandments: If he come unto you, receive him:

11. And Jesus, who is called Justus: These are of the number of the circumcised, and are the only who labour with me in the kingdom of God, \* and were a comfort to me.

12. Epaphras, who is one of you, and a servant of Christ Jesus, saluteth you, he is always careful to pray for you, that ye may be perfect, and compleat in all the will of God.

13. For I bear him witness, that he taketh much pains for you, and for those who are in Laodicea, and Hierapolis.

14. Luke the beloved physician, and Demas salute you.

15. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16. And when this epistle is read among you, cause it to be read also in the church of the Laodiceans: And read ye that of the Laodiceans,

17. And say unto Archippus: Look to the ministry which thou hast received in the Lord, that thou fulfil it.

18. The salutation by the hand of me Paul. Be ye mindful of my chains. Grace be with you. Amen.

# THE

## First Epistle of St. PAUL the

### Apostle to the THESSALONIANS.

#### C H A P. I.

1. **P**AUL, and Silvanus, and Timothy, unto the church of the Thessalonians, which is in God the father, and in the Lord Jesus Christ.

2. Grace be unto you and peace. We give thanks *The Epistle on to God always for you all, and cease not to remember the sixth Sunday after the* you in our prayers,

3. Being mindful of the work of your faith, and of *Epiphany.* your labour, and of your charity, and of the steadfastness of your hope in our Lord Jesus Christ in the sight of God and our father.

4. Knowing, brethren, beloved of God your election;

5. And that our gospel was not unto you in word only, but also in power, and in the Holy Ghost, and in great abundance of his gifts, as ye know what manner of men we were among you for your sake.

6. And ye became followers of us and of the Lord; having received the word with the joy of the Holy Ghost amidst a great many tribulations:

7. So that ye became a pattern to all that believe in Macedonia and Achaia.

8. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia, but also your faith in God is come forth in every place; so that we need not to speak any thing.

9. For they themselves publish what sort of reception we had from you, and how ye were converted to God from idols, in order to serve the living and true God.

10. And to wait for his son from heaven (whom he raised from the dead) even Jesus, who delivered us from the wrath to come.

#### C H A P. II.

1. **F**OR your selves, brethren, know that our entrance in unto you was not in vain:

2. But even after that we had suffered before, and had been despisefully treated at Philippi, as ye know, we were bold in our God, to speak unto you the gospel of God with a great deal of care.

3. For our exhortation did not consist in erroneous, or unclean doctrine; nor was it delivered with deceit:

4. But as we were approved by God, to be intrusted with the gospel, even so we speak, not as pleasing men, but God, who trieth our hearts.

5. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is our witness:

6. Neither sought we glory of men, nor of you, nor yet of others.

7. Whereas we might have been burthensome to you, as the Apostles of Christ: But we became as little children among you, even as a nurse cherisheth her children.

8. So being passionately in love with you, we were willing to impart unto you, not only the gospel of God, but also our own souls; because ye were dear unto us.

9. For ye remember, brethren, our labour and fatigue: We wrought night and day, that we might preach the gospel among you without being a charge unto any of you.

10. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you, who have believed:

11. As ye know how we exhorted every one of you (as a father doth his children.)

*The Epistle for  
many Martyrs,  
Aug. 8.*

12. Intreating you, and comforting you, charging you to walk worthy of God, who hath called you unto his kingdom and glory.

13. Wherefore we also cease not to thank God, that when ye received the word of God, which ye heard from us, ye received it, not as the word of men, but (as it is written in truth) the word of God, who worketh effectually in you that believed.

14. For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: For ye also have suffered the same things from your own country men, as they also have from the Jews.

15. Who both killed the Lord Jesus, and the prophets, and have persecuted us; and they please not God, and they are averse to all men;

16. Forbidding us to speak to the Gentils for their salvation, that so they might fill up the measure of their sins upon all occasions: For the wrath of God cometh upon them unto the end.

17. But we, brethren, being withdrawn from you for a short time in view, not in heart, have more exceedingly hastened to see your face with a long desire:

18. For



18. For we would have come unto you: Even I Paul, both once and again; but Satan hindered us.

19. For what is our hope, or joy, or crown of glory? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20. For ye are our glory and joy.

C H A P. III.

1. **W**herefore when we could no longer bear, \* \* Sup. *The want of having*  
we resolved to stay alone at Athens: *an Account of*

2. And we have sent Timothy our brother, and minister of God in the gospel of Christ, to confirm you, and to exhort you concerning your faith: *your Affairs.*

3. That no man should be moved by these afflictions: For your selves know that we are appointed thereunto.

4. For even when we were with you, we foretold you, that we should suffer tribulations, even as it came to pass, and ye know.

5. For which reason when I could no longer bear, || Sup. *The want of bearing from you.*  
I sent to know your faith: Lest haply the tempter might have tempted you, and that our labour should be in vain.

6. But now when Timothy came from you unto us, and declared to us your faith and your charity, and how you retain a grateful remembrance of us always, being desirous to see us, as we are also to see you:

7. Therefore, brethren, we were comforted in you amidst all our distresses and tribulations upon account of your faith:

8. For now we live, if ye stand fast in the Lord.

9. And indeed, what thanks can we return to God upon your account, for all the joy wherewith we rejoice for your sakes before our God;

10. Earnestly praying night and day, that we may see your face, and may perfect that which is wanting to your faith?

11. Now may God himself and our father, and our Lord Jesus Christ direct our way unto you.

12. And may the Lord increase you, and cause your charity to abound one towards another, and towards all men, even as we do towards you:

13. To the end your hearts may be confirmed without reproach in holiness before God and our father, at the coming of our Lord Jesus Christ with all his Saints. Amen.

C H A P. IV.

*The Epistle on  
the second  
Sunday in  
Lent.*

1. **T**HEN as to the rest, brethren, we pray you, and conjure you by the Lord Jesus, that, as ye have received of us, how ye ought to walk, and to please God, so ye walk also, that ye may abound more and more.

2. Ye know what commandments I gave you by the Lord Jesus.

3. For it is the will of God that ye should be holy, that ye abstain from fornication.

4. And that every one of you should know how to possess his own vessel in sanctification and honour;

5. And not in the passion of his lust, as do the Gentils, who know not God:

6. And let no man over-reach, nor circumvent his brother in any matter: For as much as the Lord is the avenger of all such things, as we told you before, and testified unto you.

7. For God hath not called us unto uncleanness, but unto holiness.

8. He therefore, that despiseth these things, despiseth not man, but God: Who hath also given unto us his holy spirit.

9. Now as to the brotherly charity, it is not necessary we should write unto you: For ye have your selves learned of God to love one another.

10. And indeed ye perform the same towards all the brethren over all Macedonia. But we beseech you, brethren, to abound in it more and more,

11. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you:

12. And that you behave your selves civilly to those who are without, and that ye desire the goods of no man.

*The Epistle in  
a Mass for  
the Dead, on  
the Day of the  
Buriall, or De-  
position.*

13. Moreover, brethren, we would not have you to be ignorant concerning those who sleep, that ye sorrow not, as do others which have no hope.

14. For if we believe that Jesus died and rose again, we ought to believe in like manner, that God will bring with Jesus, those who are fallen asleep in him.

15. For this we say unto you by the word of the Lord, that we, who are alive, and are reserved against the coming of the Lord, shall not prevent those who are asleep.

16. For the Lord himself at the signal given by the voice of the arch-angel, and by the trumpet of God, shall come down from heaven: and those who died in Christ, shall rise first.

17. Then we, who are alive, and who remain, shall be caught up together with them in the clouds to meet Christ in the air, and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

C H A P. V.

1. **B**UT as to the time and the moment it is need-  
lets I should write unto you.

2. Because ye perfectly know, that the day of the Lord shall come as a thief in the night.

3. For when they shall say: Peace and safety, then sudden destruction shall come upon them, as travail upon a woman with child, and they shall not escape.

4. But ye, brethren, are not in darkness, that that day should surprise you as a thief:

5. For ye are all children of light, and children of the day: We are not *children* of the night, nor of darkness.

6. Therefore let us not sleep as do others, but let us watch and be sober.

7. For such as sleep, do sleep in the night; and such as are drunk, are drunk in the night.

8. But we, who are children of the day, let us be sober, putting on the breast plate of faith and charity, and as an helmet, the hope of salvation:

9. For God hath not appointed us to wrath, but to acquire salvation by our Lord Jesus Christ,

10. Who died for us: That whether we wake, or sleep, we should live together with him.

11. Wherefore comfort your selves, and edify one another, even as also ye do.

12. And we beseech you, brethren, to consider those, who take pains among you, and preside over you, and admonish you;

13. And to love them more abundantly for their works sake: Be in peace with them.

14. Now we pray you, brethren, rebuke the unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15. See that none return evil for evil unto any man: But do always good to one another, and to all men.

16. Rejoice

*The Epistle on  
Ember Satur-  
day in Lent,*

16. Rejoice always.
17. Pray without ceasing.
18. Give thanks *to God* for all things: For this is what God requireth of you all in Christ Jesus.
19. Quench not the spirit.
20. Prophecies despise not.
21. Try all things: Hold fast that which is good.
22. Abstain from all appearance of evil.
23. And may the God of peace sanctify you wholly, that your spirit, and soul, and body may be preserved entire, and blameless against the coming of our Lord Jesus Christ.
24. He is faithful who hath called you, who also will perform. \*
25. Brethren, pray for us.
26. Greet all the brethren with an holy kiss.
27. I charge you by the Lord, that this epistle be read unto all the holy brethren.
28. The grace of our Lord Jesus Christ be with you. Amen.

\* Sup. *His*  
*promise.*

T H E

# THE

## Second Epistle of Saint PAUL the

### Apostle to the THESSALONIANS.

#### C H A P. I.

1. **P**AUL and Silvanus, and Timothy, unto the church of the Thessalonians in God our father, and in the Lord Jesus Christ.

2. Grace be unto you and peace from God our father, and from the Lord Jesus Christ.

3. We ought to thank God always for you, brethren, and it is fit we should; since your faith groweth exceedingly, and the charity of every one of you towards each other aboundeth.

4. So that we our selves glory in you in the churches of God, for your patience, and for your faith in all the persecutions and tribulations which ye suffer:

5. It being an argument of the just judgment of God, that ye should be accounted worthy of the kingdom of God, for which ye suffer:

6. As it is also just in the sight of God to recompence tribulation to those who trouble you:

7. And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his powerful angels,

8. Executing vengeance, with flames of fire, on those who know not God, and who obey not the gospel of our Lord Jesus Christ:

9. Who shall be punished with everlasting destruction by the countenance of the Lord, and by the glory of his power:

10. When he shall come to be glorified in his Saints, and to be admired in all them that have believed: Because our testimony was believed by you, concerning that day.

11. Wherefore also we pray always for you, that our God would render you worthy of his calling, and accomplish all the design of his goodness, and the work of your faith by his power:

12. That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of our Lord Jesus Christ.

#### C H A P. II.

1. **N**OW we beseech you, brethren, by the coming *The Epistle on*  
of our Lord Jesus Christ, and by our coming *the Timber*  
together unto him: *Saturday in*

2. That Advent.

2. That ye be not shaken in mind, or troubled, neither by spirit, nor by discourse, nor by letter supposed to be sent by us, as if the day of the Lord were at hand.

3. Let no man seduce you by any means, for *that* \* Sup. *From day shall not come*, till there happen a revolt first, \* and the Faith, from the man † of sin be revealed, the son of perdition; the Church,

4. Who opposeth and exalteth himself above all that and from evil is called God, or that is worshipped, so as to sit in the temple of God, shewing himself as if he had been God. Magistrates.

† i. e. Anti-Christ. 5. Remember ye not, that when I was yet with you, I told you these things?

6. And now ye know what hindereth his coming, that he may be revealed in his own time.

7. For the mystery of iniquity doth already work, only let him that now holdeth the faith; keep it until he || be taken out of the way: || i. e. Anti-Christ.

8. And then shall that wicked one be revealed, whom the Lord shall slay with the breath of his mouth, and shall destroy with the brightness of his coming:

9. Even him whose coming is to be accompanied with the power of Satan, with all sort of power, and signs, and lying wonders,

10. And with all the illusions proper to lead into wickedness, those who perish; because they loved not the truth, that they might be saved: Therefore shall God send them strong delusions; that they should believe a lie;

11. To the end that all such as have not believed the truth, but consented unto wickedness, might be damned.

12. But as to us, brethren, beloved of God, we ought to give thanks always to God for you, because he hath chosen you as first fruits for salvation, by the sanctification of the spirit, and by the belief of the truth:

13. Whereunto he hath called you by our gospel, that he might purchase the glory of our Lord Jesus Christ.

14. Therefore, brethren, stand fast, and hold the traditions which ye have learned, whether by word, or by our epistle.

15. And may our Lord Jesus Christ himself, and God even our father, who hath loved us; and by his grace hath given us eternal consolation, and good hope,

16. Comfort your hearts, and confirm you in every good work and word.

## C H A P. III.

1. **F**inally, brethren, pray for us, that the word of God may be divulged, and be glorified, as it is among you :

2. And that we may be delivered from troublesome and wicked men: For all men have not faith.

3. But God is faithful, who shall confirm, and preserve you from evil.

4. And we trust in the Lord concerning you, that ye both do, and will do the things which we command you.

5. And may the Lord direct your hearts in the love of God, and in the patience of Christ.

6. Now we enjoin you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother, that walketh disorderly, and not after the tradition which they received of us.

7. For your selves know how ye ought to imitate us: Since we have not been troublesome among you:

8. Neither did we eat any man's bread gratis, but wrought night and day with labour and toil, lest we should be a burden to any of you.

9. Not but that we had power, *¶* but that we might *¶* Sup. *To be* propole our selves as a pattern for you to imitate us. *a burden unto*

10. For even when we were with you, this we declared unto you, that whosoever would not work, neither should he eat.

11. For we have heard that there are some among you which walk disorderly, not working at all, but are busy-bodies.

12. Now we declare unto such people, and beseech them by the Lord Jesus Christ, to work in silence, and eat their own bread.

13. As for you, brethren, be not weary in well-doing.

14. And if any man obey not our word by *our* letter, mark him, and have no commerce with him, that he may be ashamed.

15. However, look not upon him as an enemy, but chasten him as a brother.

16. Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all.

17. The salutation of Paul with mine own hand: Which is the token in every epistle, so I write.

18. The grace of our Lord Jesus Christ be with you all. Amen.

# THE

## First Epistle of Saint PAUL the

### Apostle to Timotliy

#### C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the commandment of God our Saviour, and of Jesus Christ our hope:

2. Unto Timotiy my beloved son in the faith. Grace, mercy, and peace from God the father, and from Christ Jesus our Lord.

3. I desired thee to stay at Ephesus, when I was going into Macedonia, that thou mightest charge some to teach no other doctrine: \*

\* Sup. Than what they had learned from me.

4. Nor to mind fables, and endless genealogies, which created disputes, rather than godly edification, which is in faith.

5. Now the end of the commandment is charity proceeding from a pure heart, and from a good conscience, and from unfeigned faith:

6. From which some having swerved, have turned aside unto vain discourses;

7. Desiring to be doctors of the law, they understand neither what they say, nor whereof they affirm.

8. Now we know that the law is good, if any man use it lawfully.

9. Knowing this, that the law is not made for a just man, but for the unjust, and disobedient, for the ungodly, and for sinners, for the wicked, and profane, for murderers of fathers, and murderers of mothers,

|| i. e. Men that he with other Men, as did the Men of Sodom.

10. For whore-masters, for Sodomites, || for men-stealers, for liars and perjured persons; and if there be any other that is contrary to sound doctrine;

11. Which is according to the glorious gospel of the blessed God, wherewith I am entrusted.

12. I give thanks to Jesus Christ our Lord, who hath enabled me, soasmuch as he hath counted me faithful, in placing me in the ministry:

13. Who was before a blasphemer, and a persecutor, and injurious: But I obtained mercy of God, because I acted ignorantly in unbelief:

14. And the grace of our Lord was exceedingly abundant in me with faith and the love which is in Christ Jesus.



15. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

16. But I have therefore obtained mercy, that in me first Christ Jesus might shew forth all manner of patience, for the instruction of those who shall believe in him for the life everlasting.

17. Now unto the king eternal, immortal, invisible, the only God, be honour and glory, for ever and ever. Amen.

18. This precept I recommend unto thee, O Timothy, that according to the things which were prophesied of thee before, thou mayest war a good warfare according to them;

19. Having faith and a good conscience, which some rejecting, made shipwreck of their faith:

20. Of the number of which is Hymenezus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

## CHAP. II.

1. **I** Desire therefore that above all things supplications, prayers, intercessions, thankgivings, be made for all men:

2. For kings, and for all men, who are in high stations, that we may lead a quiet and peaceable life in all godliness and chastity.

3. For this is good, and acceptable in the sight of God our Saviour.

4. Who would have all men to be saved, and to come unto the knowledge of the truth.

5. For there is one God, and one mediator of God and men, the man Christ Jesus:

6. Who gave himself a ransom for all men; as an argument of his love manifested in due time.

7. Whereunto I am appointed a preacher and an Apostle (I tell the truth, I lie not) a teacher of the Gentils in faith and truth.

8. I will therefore that men pray every where, lifting up pure hands without wrath, and without strife.

9. In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety, and not with curled hair, or gold, or pearls, or costly array:

10. But (which becometh women professing godliness) with good works.

11. Let the women learn in silence with all submission.

- \* Sup. Pub 12. For I allow not a woman to teach, \* nor to  
lickly or in the Church. usurp authority over the man, but to be in silence.  
13. For Adam was first formed, then Eve:  
14. And Adam was not seduced, but the woman  
|| Sup. Of his being seduced was in the fault. ||  
and her own 15. However she shall be saved by bearing children,  
Transgression. if she continue in faith, and charity, and holiness with  
sobriety.

C H A P. III.

1. **T**HIS is a faithful saying: If a man desire the  
office of a bishop, he desireth a good work.  
2. A bishop then must be blameless, the husband of  
\* That is to one wife, \* sober, wise, of good behaviour, hospita-  
say, if he had ble, apt to teach,  
been twice 3. Not given to wine, nor apt to strike any, but mo-  
Married, he dest, not litigious, not covetous,  
could not be a 4. But one that ruleth well his own house, having  
Bishop. his children in subjection with all chastity.  
5. (For if a man knoweth not how to rule his own  
house, how shall he take care of the church of God?)  
† i. e. Not 6. Not newly planted, † lest he be puffed up with  
newly conver- pride; and fall into the condemnation || of the devil.  
ted and planted 7. He must have also a good character from those,  
in the Chri- who are without, \* that he may not fall into reproach,  
stian Religion. and into the snare of the devil.  
|| i. e. Into 8. Let the deacons be likewise chaste, not double-  
the same Con- tongued, nor given to much wine, nor greedy of fil-  
demnation as thy lucre:  
the Devil had. 9. Holding the mystery of the faith in a pure con-  
\* Sup. The science.  
Pile of the 10. And let these also first be proved, and so let them  
Church. that do their office, having no crime.  
is, from the 11. In like manner, let the women be chaste, not  
Gentils. given to detraction, sober, faithful in all things.  
† That is, none 12. Let the deacons be the husbands of one wife, †  
must be recei- who rule their own children, and their families well.  
ved into the 13. For such as discharge their office well, purchase  
Order of Dea- to themselves a good degree, and much assurance in  
cons that had the faith which is in Christ Jesus.  
been twice 14. These things write I unto thee, tho' I hope to  
Married. come unto thee soon;  
15. That in case I delay my coming, thou mayest  
know how thou oughtest to behave thy self in the house  
of God, which is the church of the living God, the  
pillar and ground of the truth.  
|| i. e. Of the 16. And indeed great is the mystery of godliness, ||  
Incarnation of which was manifested in the flesh, justified in the spi-  
Jesus Christ. rit, appeared unto angels, was preached unto the Gen-  
tils, was believed in the world, and received up in glory

C H A P. IV.

1. **N**OW the spirit saith expressly, that in the latter times some shall depart from the faith, giving ear to seducing spirits; and doctrines of devils;

2. Speaking lies in hypocrisy, having their consciences seared. \*

\* Sup. *With a hot Iron.*

3. Forbidding marriage, and the use of meats, which God created for to be taken with thanksgiving by the faithful, and by such as have known the truth,

4. For every creature of God is good, and nothing is to be rejected, which is taken with thanksgiving.

5. For it is sanctified by the word of God and by prayer.

6. In proposing these things to the brethren, thou shalt be a good servant of Christ Jesus, being nourished by the words of faith, and of good doctrine, whereunto thou hast attained.

7. But shun impertinent fables, and old wives tales; and exercise thy self in godliness:

8. For bodily exercise profiteth little, but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

9. This is a faithful saying, and worthy of all acceptance.

10. For it is for this that we labour and are cursed, because we trust in the living God, who is the Saviour of all men, especially of the faithful.

11. Command, and teach these things.

12. Let no man despise thy youth: But be thou an example to the faithful, in word, in behaviour, in faith, in chastity.

13. Till I come, apply thy self to reading, to exhortation, and to doctrine.

14. Neglect not the grace which is in thee, which was given thee by prophesie, † with the imposition of the hands of the Priests. ‡

† i. e. By Prayer.

15. Meditate upon these things, apply thy self to them: That thy progress may appear unto all men.

‡ i. e. Chief Priests or Bishops.

16. Look to thy self, and to thy doctrine; continue in them. For in so doing, thou shalt save thy self, and those who hear thee.

C H A P. V.

1. **R**EBUKE not an old man, but intreat him as a father; the young men, as brethren;

2. The old women, as mothers; the young women as sisters, with all chastity:

K f 2

3. Honour

*The Epistle on St. Monica's Day, May 4. and for holy Widows.*

3. Honour the widows, that are widows indeed.

4. But if any widow have children, or grand children: Let her learn first to rule her own family, and to require her parents: For this is acceptable before God.

5. Now she that is a widow indeed, and desolate, let her trust in God, and persevere in supplications and prayers night and day.

\* i. e. *Is under the Sentence of eternal Death.*

6. But she that liveth in pleasure is dead \* while she liveth.

7. And these things give in charge, that they may be blameless.

8. But if any man take not care of his own, and especially of those of his own house, he hath denied the faith, and is worse than an infidel.

9. Let not a widow under the age of threescore years be chosen, which hath been the wife of one husband,

10. Having testimony of her good works; if she hath educated her children, if she hath exercised hospitality, if she hath washed the Saints feet, if she hath relieved the afflicted, if she hath practised every good work.

11. But the young widows shun. For when they grow wanton to the dishonour of Christ, they would marry:

12. Having damnation, because they violate their first faith. †

† i. e. *Their first Vow, that is, the Vows of Chastity which they made to Christ after the Death of their Husbands.*

13. And moreover being idle also, they learn to wander about from house to house: And they are not only idle, but ratlers also, and busy bodies, speaking things which they ought not.

14. I will therefore that the younger sort marry, bear children, be good house wives, and give no occasion to the adversary to speak reproachfully.

15. For some are already turned aside after Satan.

16. If any of the faithful have widows, let him relieve them, and let not the church be burdened: That it may be able to succour those who are widows indeed.

17. Let the priests, who govern well, be accounted worthy of double honour: Especially such as labour in preaching and teaching.

18. For the scripture saith: Thou shalt not muzzle the ox, that treadeth out the corn: And again: The labourer is worthy of his hire.

19. Take not an accusation against a priest under less than two or three witnesses.

20. Rebuke sinners before all the people, that the rest also may fear.

21. I conjure thee before God and Christ Jesus, and

and the elect angels, to observe these things, without partiality, and to do nothing in favour of either party.

22. Be not in haste to impose  $\parallel$  hands upon any, nei-  $\parallel$  i. e. To or-  
ther be thou partaker of other men's sins. Keep thy *dain* any.  
self chaste.

23. Drink no water as yet, but use a little wine by  
reason of your stomach and frequent infirmities.

24. The sins of some men are manifest carrying their  
condemnation, but the sins of others do follow after it. \* \* *Sup. In*

25. Likewise also good acts are manifest, and such *their Disciples*  
as are otherwise cannot be hid. *and Seditious.*

## CHAP. VI.

1. **L**ET as many servants as are under the yoke,  
count their own masters worthy of all honour,  
lest the name and doctrine of the Lord be blasphemed.

2. And they that have believing masters, let them  
not despise them, because they are brethren: But rather  
serve them, because they are faithful and beloved, and  
partakers of the *same* benefit. These things teach and  
exhort.

3. If any man teach otherwise, and consent not unto  
the wholesome words of our Lord Jesus Christ, and to  
the doctrine which is according to godliness:

4. He is proud, knowing nothing, but languishing  
about questions and disputes of words; whence arise  
envy, strifes, blasphemies, evil suspicions,

5. Conflicts of men of corrupt minds, and destitute  
of the truth, supposing that gain is godliness.

6. Indeed godliness with sufficiency is great gain.

7. For we brought nothing into this world: neither  
can we, without doubt, carry any thing out of it. *The Epistle for*  
*St. Alexius,*

8. Having then food and raiment, let us be there-  
with content. *July 17.*

9. For they that would be rich, do fall into tem-  
ptation, and into the snare of the devil, and into ma-  
ny unprofitable and hurtful lusts, which drown men  
in destruction and perdition.

10. For covetousness is the root of all evil: Which  
while some lusted after, they have erred from the faith,  
and intangled themselves in many sorrows.

11. But thou O man of God, shun these things, and  
purchase justice, godliness, faith, charity, patience,  
meekness.

12. Fight the good battle of faith, lay hold on eter-  
nal life, whereunto thou art called, and hast made an  
open profession before many witnesses.

13. I charge thee before God, who quickeneth all

## Chap. VI. The First Epistle of St. Paul, &c.

things, and before Jesus Christ, who, under Pontius Pilate, testified a good confession:

14. To observe my commands without spot, and blameless until the coming of our Lord Jesus Christ:

15. Whom he in due time shall shew, who is the blessed, and only mighty king of kings; and Lord of Lords.

16. Who alone hath immortality, and dwelleth in light, to which no man hath access; whom no man hath seen, nor can see: To whom be honour, and everlasting empire. Amen.

17. Charge them that are rich in this world not to be high minded, nor to trust in uncertain riches, but in the living God, (who giveth us all things abundantly to enjoy.)

18. To do good, to be rich in good works, ready to distribute, and to give part of their goods,

19. To lay up in store for themselves a good foundation for the time to come, that they may obtain eternal life.

20. O Timothy, keep that which is committed to thy trust, \* avoiding the prophane novelties of words, and the oppositions of a science falsely so called,

21. Which some men promising, fell from the faith. Grace be with thee. Amen.

\* i. e. The  
Faith.

T H E

# Second Epistle of Saint PAUL the Apostle, to TIMOTHY.

## C H A P. I.

1. **P**AUL an Apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus:

2. To Timothy my beloved son, grace, mercy, and peace from God the father, and from Jesus Christ our Lord.

3. I thank God, whom I serve, as my ancestors have done, with a pure conscience, that without ceasing I remember thee in my prayers night and day,

4. Earnestly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

5. When I call to mind the unfeigned faith that is in thee, which dwelt first in thy grand-mother Lois, and in thy mother Eunice, and which I am persuaded is in thee also.

6. For which reason, I admonish thee to stir up the grace of God, which is in thee by the imposition of my hands.

7. For God hath not given us the spirit of fear; but the spirit of power, and of love, and of sobriety.

8. Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: But labour with me for the gospel according to the power of God:

9. Who hath delivered us, and called us by his holy vocation, not according to our works, but according to his own purpose, and grace, which was given to us in Christ Jesus before the world began:

10. And which is now made manifest by the appearing of our Saviour Jesus Christ, who hath destroyed death, and brought life and immortality to light through the gospel:

11. Whereof I have been appointed a preacher, and an Apostle, and a teacher of the Gentils.

12. For which cause also I suffer these things, but am not ashamed: For I know whom I have believed, and am sure that he is able to keep that which I have committed unto him against that day.

13. Hold fast the form of sound words which thou hast heard from me concerning faith, and the love of Christ Jesus.

14. Keep the good thing which was committed unto thee by the Holy Ghost, which dwelleth in us.

15. This thou knowest, that all those, who are in Asia, are averse to me; of whom is Figellus and Hermogenes.

16. May the Lord shew mercy to the house of Onesiphorus: For he hath often refreshed me, and was not ashamed of my chain:

17. But when he came to Rome, he sought me out carefully, and found me.

18. The Lord grant him that he may find mercy in his presence on that day. And in how many things he ministered unto me at Ephesus, thou knowest best.

C H A P. II.

1. **T**HOU therefore, my son, be strong in the grace, which is in Christ Jesus:

2. And the things which thou hast heard from me before many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3. Take pains as a good soldier of Jesus Christ.

4. No man that warreth for God, involveth himself in secular affairs; that he may please him, who hath enlisted him.

5. For even he, who fighteth in the lists, is not crowned, except he fight fairly.

6. The husbandman that laboureth must be first partaker of the fruits.

7. Understand what I say: For the Lord will give thee understanding in all things.

*The Epistle on St. George's Day, April, 23.*  
8. Remember that the Lord Jesus Christ, who is of the race of David, arose from the dead according to my gospel,\*

† i. e. The Gospel which I preach.  
9. For which I suffer even unto chains, as if I had been a malefactor: But the word of God is not bound.

10. Therefore I bear all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with heavenly glory.

11. It is certainly true, that if we die with him, we shall also live with him:

12. If we suffer, we shall also reign with him: If we deny him, he also will deny us:

13. If we believe not, he continueth faithful, he cannot deny himself.

14. Advertise them hereof and conjure them before the Lord. Contend not about words: For they serve to no other end than the subversion of the hearers.

15. Be earnestly careful to render thy self worthy of approbation in the sight of God, as a workman that needeth not to be ashamed, handling the word of truth as it ought.



16. Shun men of prophane, and vain discourses, for they tend very much to impiety :

17. And their word creepeth like a canker: Of whom i Hymeneus and Philerus,

18. Who fell from the truth, saying, that the resurrection is already past, and they subverted the faith of some.

19. But the foundation of God standeth sure, having this seal: The Lord knoweth them that are his: And, let every man, who nameth the name of the Lord, depart from iniquity.

20. Now in a great house there are not only vessels of gold, and of silver, but also of wood, and of earth: And some are for honourable uses, and some for dishonourable.

21. Whosoever therefore cleanseth himself from these things, \* he shall be a vessel of honour, sanctified, and profitable to the Lord, fit for every good work. \* i. e. *These Errors before mentioned.*

22. Flee youthful desires, and follow justice, faith, charity, and peace with those, who invoke the Lord with a pure heart.

23. But shun foolish and impertinent questions, knowing that they create strifes.

24. Now the servant of the Lord must strive: But be gentle unto all men, docile, patient,

25. Chastening with meekness those who resist the truth; in hopes that God may give them repentance for to know the truth :

26. And that they may recover themselves out of the snares of the devil, by whom they are detained captives at his will.

### C H A P. III.

1. **T**HIS know also, that in the last days dangerous times shall come.

2. There shall be men, in love with themselves, covetous, boasters, proud, blasphemers, disobedient to their parents, ungrateful, wicked,

3. Unnatural, unpeaceable, false accusers, incontinent, fierce, unkind.

4. Traitors, head-strong, high-minded, and lovers of pleasure more than of God :

5. Having indeed the appearance of piety, but denying the power thereof : Shun such men.

6. Of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7. Always learning, but never attaining to the knowledge of truth.

8. Now

8. Now as Jannes and Mambres withstood Moses: So do these also resist the truth.

9. But they shall proceed no further: For their folly shall be manifested unto all men, as theirs also was.

10. As to thee, thou hast thoroughly known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11. Persecutions, sufferings: Such as these which came upon me at Antioch, Iconium, and Lystra: How great were the persecutions I endured, *thou knowest*, and that the Lord delivered me from them all.

12. Yea and all that will live godly in Christ Jesus, shall suffer persecution.

13. But evil men and seducers shall grow worse and worse, erring themselves, and leading others into error.

14. As to thee, continue in the things which thou hast learned, and which were committed to thy trust, knowing of whom thou hast learned them:

15. And that from thy infancy thou hast been acquainted with the sacred letters, which are able to instruct thee unto salvation, thro' the faith which is in Christ Jesus.

16. All scripture divinely inspired is profitable, for doctrine, for reproof, for correction, for instruction in justice:

17. That the man of God may be perfect, being prepared for every good work.

C H A P. IV.

*The Epistle for  
holy Doctors,  
and for St. Sil-  
vester, Dec.  
21. for St. Hi-  
lary, Jan. 24.  
and St. Do-  
minick,  
Aug. 4.*

1. Charge thee before God, and Jesus Christ, who shall judge the quick and the dead at his coming, and at the establishing of his kingdom:

2. Preach the word, be instant in season and out of season: Reprove, beseech, rebuke with all patience and doctrine.

3. For there shall a time come, when they will not endure sound doctrine, but according to their own desires shall they heap unto themselves masters, having itching ears:

4. And they shall shut their ears to the truth, and open them unto fables.

5. But watch thou, labour in all things, discharge the duty of an Evangelist, fulfil thy ministry, be sober.

6. For I am now ready to be sacrificed, and the time of my departure is at hand.

7. I have fought a good fight, I have finished my course, I have kept the faith.

8. As

8. As to what remains, there is a crown of justice laid up for me, which the Lord, the just judge shall render unto me at that day: And not only unto me, but also unto all those, who love his coming. Make haste to come quickly unto me.

9. For Demas hath forsaken me, being in love with this world, and is gone to Thessalonica:

10. Crescens into Galatia, Titus into Dalmatia:

11. Luke only is with me. Take Mark, and bring him with thee: For he is useful to me for the ministry.

12. I have sent Tychicus to Ephesus.

13. When thou comest, bring with thee the cloak which I left at Troas with Carpus, and the books especially the parchments.

14. Alexander the brasier did me much evil. The Lord shall reward him according to his works.

15. Be thou also ware of him: For he hath very much withstood our words.

16. At my first defence † no man stood by me, but † i. e. *The all forsook me: May it not be laid to their charge, first Time I*

17. But the Lord stood by me, and strengthened *pleaded for my* me, that by me the preaching of the gospel might be *self.*

accomplished, and that all the Gentils might hear it:

And I was delivered from the jaws of the lion. † † i. e. *From*

28. And the Lord hath delivered me from every *the Fury of* evil work, and will preserve me for his heavenly *Nero.*

kingdom: To whom be glory for ever and ever. Amen.

19. Salute Prisca, and Aquila, and the family of Onesiphorus.

20. Erastus stay'd in Corinth: But Trophimus have I left sick at Miletum.

21. Make haste to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, greet thee.

22. The Lord Jesus Christ be with thy spirit. Grace be with thee. Amen.

# Epistle of St. PAUL the Apostle to TITUS.

## CHAP. I.

1. PAUL a servant of God, and an Apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth, which is according to godliness:

2. In hope of eternal life, which God who lieth not, promised before the world began:

3. But hath in due time manifested his word by the preaching of the gospel, which was committed unto me, pursuant to the commandment of God our Saviour:

4. To Titus my beloved son according to the faith which is common to us; grace, and peace from God the father, and from Jesus Christ our Saviour.

5. For this cause left I thee in Crete, that thou *\* By the Word* shouldst set in order the things that are amiss, and *Priests is also* establish priests *\* in every city as I had appointed* understood by thee.

6. If any be blameless, the husband of one wife, *St. Paul, Bishop, as appears by the following Verses.* having faithful children, not accused of luxury, nor disobedient.

7. For a bishop ought to be blameless, as the steward of God; not proud, not passionate, not given to wine, not apt to strike any, not greedy of filthy lucre: *† i. e. Among the Jews.*

8. But hospitable, kind, sober, just, holy, chaste, *|| i. e. A Poet whose name was Epimenides. St. Paul calleth him*

9. Holding fast the faithful word which is agreeable to the doctrine of faith, that he may be able to exhort with sound doctrine, and to convince those who oppose it.

10. For there are many unruly, vain talkers and seducers, especially among the circumcised: *†* *Prophet speaking after the manner of the Gentils, who imagined that their Poets foretold things, whence they called them in differently*

11. Which must be reprov'd, who subvert whole families, teaching things which they ought not for filthy lucre's sake.

12. One of themselves, even a prophet *||* of their own, said: The Cretians are always liars, evil beasts, slow bellies.

13. This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith,

14. Not giving ear to Jewish fables, and to the commandments of men that turn from the truth.

15. Unto

15. Unto the pure all things are pure. But unto the impure and infidels, nothing is pure, but both their mind and conscience are defiled.

16. They profess that they know God, but they deny him by their actions: Being abominable, and incredulous, and reprobates as to every good work.

C H A P. II.

1. **B**UT speak thou the things which become sound doctrine:

2. That the old men be sober, chaste, wise, sound in faith, in charity, in patience.

3. In like manner, that the old women be clothed with holiness, not false accusers, not given to much wine, giving good instructions;

4. That they may teach the young women to be prudent, to love their husbands, to be tender of their children.

5. To be discreet, chaste, sober, to take care of their family, to be good, to be submissive to their husbands, that the word of God be not blasphemed.

6. Exhort likewise young men to be sober.

7. In all things shew thy self a pattern of good works, in doctrine, in integrity, in gravity.

8. Let thy speech be sound, not liable to reprehension; that our adversary may be ashamed, having no evil thing to say of us.

9. Let servants be submissive to their masters, pleasing them in all things, not contradicting,

10. Not defrauding, but shewing true faith on all occasions: That they may adorn the doctrine of God our Saviour in all things.

11. For the grace of God our Saviour hath appeared unto all men,

12. Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, and justly, and godly in the world,

13. Waiting for the blessed hope, and the glorious coming of the great God, and of our Saviour Jesus Christ:

14. Who gave himself for us, that he might redeem us from all iniquity, and purify us as a people agreeable unto himself, and zealous of good works.

15. These things speak, and exhort, and reprove with all authority. Let no man despise thee.

*The Epistle at the first Mass on Christmas Day, and on the Circumcision of our Lord.*

C H A P. III.

*The Epistle at  
the second  
Mass on  
Christmas  
Day, and with-  
in the Octave,  
and in the Vo-  
tive Mass of  
our Lady, be-  
tween Christ-  
mas and Can-  
dlemas.*

1. **A** Dvise them to be subject to princes, and to powers, to obey their word, to be in a readiness for every good work:

2. To speak evil of no man, not to be litigious, but modest, shewing all manner of meekness towards every man:

3. For even we ourselves were in times past unwise, incredulous, going astray, serving divers lusts and pleasures, living in malice and in envy, hateful, and hating one another.

4. But when the kindness and humanity of God our Saviour appeared;

5. He saved us, not by the works of justice which we have done, but according to his mercy, by the water of regeneration, and renewing of the Holy Ghost;

6. Which he poured upon us abundantly thro' Jesus Christ our Saviour.

7. That being justified by his grace, we might be made heirs according to the hope of eternal life.

8. This is a faithful saying, and I would herein confirm you: To the end that such as believe in God, may excel in good works. These things are good and profitable unto men.

9. But avoid foolish questions, and genealogies, and contentions, and debates of the law: For they are unprofitable and vain.

10. Avoid a man that is an Heretick after the first and second reproof;

11. Knowing that such an one is subverted, and sinneth, being condemned by his own judgment.

12. When I shall send unto thee Artemas, or Tychicus, make haste to come unto me to Nicopolis: For I have resolved to pass the winter there.

13. Fail not to send before Zenas the lawyer and Apollo, that nothing be wanting unto them.

14. And let ours learn to excel in good works, that they may not be unfruitful.

15. All that are with me salute thee. Greet those who love us in the faith. The grace of God be with you all. Amen.

# THE

## Epistle of Saint *PAUL* the

### Apostle to *PHILEMON*.

#### C H A P. I.

1. **P**AUL a prisoner of Jesus Christ, and Timothy our brother, to Philemon our beloved, and fellow-labourer,

2. And to Appia our dearly beloved sister, and to Archippus our fellow-soldier, and to the church in thy house.

3. Grace be unto you and peace from God our father, and from the Lord Jesus Christ.

4. I thank my God, making mention of thee always in my prayers.

5. Being informed of the charity and faith which thou hast toward the Lord Jesus, and toward all the saints:

6. That the communication of thy faith appeareth in the manifestation of every good work which is done by you in Christ Jesus.

7. For thy charity, brother, hath given me a great deal of joy and consolation; because the bowels of the saints have been refreshed by thee.

8. Wherefore, tho' I might use much liberty in Christ Jesus to command thee that which is convenient:

9. Yet I had rather beseech thee in charity, thou being such an one as Paul the aged, but now also the prisoner of Jesus Christ:

10. I beseech thee then for my son Onesimus, whom I have begotten in my chains;

11. Who in time past was to thee unprofitable, but is now profitable both to thee and to me:

12. I have sent him back to thee, and receive thou him, as thou wouldest my bowels.

13. I would have kept him with me, that in thy stead he might serve me in the bonds of the gospel. \*

14. But without thy advice I would do nothing, that thy good work might not seem to proceed from a necessity, but that it might be voluntary.

15. For perhaps he therefore departed from thee for a short space of time, that thou mayest receive him for ever:

16. Not now as a servant, but instead of a servant, as a brother dearly beloved, especially by me, but

\* i. e. The  
Bonds or  
Chains which  
I bear for the  
Gospel's sake.

how

how much more by thee, both in the flesh, and in the Lord?

17. If thou count me therefore a partner, receive him, as thou wouldest myself:

18. And if he hath offended thee, or oweth thee any thing, place it to my account.

19. I Paul have signed with my own hand, I will return it; tho' I shall not tell thee, that thou owest even thine own self to me.

20. Yes, brother. Let me enjoy thee in the Lord: Refresh my bowels in the Lord.

21. Having confidence in thy obedience I wrote unto thee, being perswaded that thou wilt do even beyond what I say.

22. But withal provide me a lodging: For I trust that thro' your prayers I shall be given unto you.

23. Epaphras my fellow-captive in Christ Jesus,

24. Marcus, Aristarchus, Demas, and Luke my fellow labourers, salute thee.

25. The grace of our Lord Jesus Christ be with your spirit. Amen.



# THE

## Epistle of St. PAUL the Apostle to the HEBREWS.

### CHAP. I.

1. **G**OD, who at divers times; and in different manners, spake in the past unto our fathers by the prophets, *The Epistle at the third Mass on Christmas Day.*

2. Hath in these latter days spoken unto our selves by his son, whom he hath constituted heir of all things, by whom also he hath created the world.

3. Who being the splendor of his glory, and the figure of his substance, and upholding all things by the power of his word when he had washed away our sins, sat down on high at the right hand of the divine majesty:

4. Being raised so far above the angels, as he hath inherited a name more excellent than they.

5. For unto which of the angels hath God at any time said: Thou art my son, this day have I begotten thee? And again: I will be to him a father, and he shall be to me a son?

6. And again, when he maketh mention of the coming of the first begotten into the world, he saith: Let all the angels of God adore him.

7. As to the angels, he saith indeed: Who maketh his angels spirits; and his ministers a flame of fire:

8. But unto the son, he saith: Thy throne, O God, continueth for ever and ever: The sceptre of thy kingdom is a sceptre of equity:

9. Thou hast loved justice, and hated iniquity: Therefore God, even thy God hath anointed thee with the oil of joy above those who partake of thy glory.

10. And in another place: Thou Lord in the beginning hast laid the foundation of the earth: And the heavens are the works of thy hands:

11. They shall perish, but thou shalt remain: And they shall all grow old as doth a garment:

12. And as a garment shalt thou change them; and they shall be changed: But thou art the same, and thy years shall not fail.

13. Now to which of the angels did he say at any time: Sit on my right hand, until I make thine enemies thy footstool?

14. Are they not ministering spirits, sent forth to serve those who shall be heirs of salvation?

## C H A P. II.

1. **T**herefore we ought to observe the more earnestly the things which we have heard, lest at any time we should let them slip.

2. For if the word spoken by angels was steadfast, and if every transgression and disobedience received its reward:

3. How shall we escape, if we neglect so great a salvation? Which having at first been declared by the Lord, was confirmed unto us by those who heard him;

4. God also beareth them witness with signs and wonders, and divers miracles, and gifts of the Holy Ghost distributed according to his own will.

5. For God hath not subjected unto angels the world to come, whereof we speak.

6. Now the Psalmist in a certain place testifieth, saying: What is man that thou wouldest be mindful of him, or the son of man that thou shouldest visit him?

7. Thou hast made him little less than the angels: Thou didst crown him with honour and glory, and didst let him over the works of thy hands.

8. Thou hast put all things under his feet. For in that he hath subjected all things unto him, he hath left nothing that is not put under him. But now we do not as yet see all things put under him.

9. But we see Jesus, who was little less than the angels, crowned with glory and honour, because of the sufferings of his death: God out of his grace and goodness, being willing that he should die for all men.

10. For it became him, for whom are all things, and by whom are all things; who hath brought many children unto glory, to make the author of their salvation perfect by suffering.

11. For he that sanctifieth, and they that are sanctified, are all from one. For which reason he is not ashamed to call them brethren, saying:

12. I will declare thy name to my brethren: I will praise thee in the midst of the Church.

13. And again: I will put my trust in him. And in another place: Behold I, and my children which God hath given me.

14. For as much then as the children were partakers of flesh and blood, he also did partake of the same; that by death he may destroy him who had the empire of death, that is, the devil:

15. And that he might deliver those, who for fear of death, were all their life time obnoxious to slavery.

16. For he did not assume the nature of angels, but that of the seed of Abraham.

17. Wherefore

17. Wherefore it behoved him to be like unto his brethren in all things, that he might be a merciful and faithful High Priest unto God, in order to atone for the sins of the people.

18. For in that in which he himself hath suffered, and was tempted, he is able to succour those, who are tempted.

C H A P. III.

1. **W**herefore holy brethren, ye that are partakers of the heavenly vocation, consider Jesus the Apostle and High Priest of our profession:

2. Who is faithful to him that appointed him, as was Moses also in all his house.

3. For this man was counted worthy of so much more glory than Moses, as he who built the house hath more honour than the house it self.

4. For every house is built by some man: But he that created all things is God.

5. And indeed, Moses was faithful in all his house as a servant, for to bear witness of the things that were to be spoken:

6. But Christ is as a son in his own house: Which house we are, if we retain a firm confidence, and a glorious hope unto the end.

7. Wherefore as the Holy Ghost saith: This day if ye hear his voice:

8. Harden not your hearts, as in the provocation,\* in the day of temptation in the wilderness;

9. Where your father tempted me, proved me, and saw my works forty years:

10. For which I was offended with that generation, and said: They always err in their heart, and they have not known my ways:

11. So I swore in my wrath, that they shall not enter into my rest.

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, which should cause you to depart from the living God.

13. But exhort one another daily, while it is called, this day: ¶ That none of you be hardened by the deceitfulness of sin.

14. For we are made partakers of Christ: Provided we hold fast the foundation of faith unto the end.

15. While it is said: This day if ye hear his voice, harden not your hearts, as in that provocation:

16. For some, who heard, did provoke, but not all that went out of Egypt under Moses.

17. Now with whom was he offended forty years:

\* This Text alludes to the 17 Chap. of Exodus, where the History of the Provocation and Contradiction of the Israelites is related at large.

¶ i. e. Put it not off to the next Day.

Was it not those, who sinned, whose carcases fell in the wilderness?

18. And to whom did he swear, that they should not enter his rest, but to those, who were incredulous?

19. So we see that they could not enter for their incredulity.

C H A P. IV.

1. **L**ET us therefore fear, lest in neglecting the promise of entering into his rest, any of you should seem to come short of it.

2. For it was as well declared unto us, as it was unto them: But the word which they heard did profit them nothing, because it was not accompanied with a belief of the things which they heard.

\* Sup. Of the incredulous Jews.

3. For we, who have believed, shall enter into rest, as he hath said: \* As I have sworn in my wrath, that they shall not enter into my rest: And here indeed, he speaketh of rest from works which are perfected since the creation of the world.

4. For he spake thus of the seventh day in a certain place: And God did rest the seventh day from all his works.

5. And again in this place: They shall not enter into my rest.

6. Since then it remaineth that some must enter therein, and that they, to whom it was first declared, did not enter by reason of their incredulity:

7. He limneth again a certain day, saying by the mouth of David: This day, after so long a time, as he said: This day if ye hear his voice, harden not your hearts.

† i. e. Joshua who was also called Jesus.

‡ i. e. David.

\* By this Day of Rest of Sabbath, is understood here the Eternity, which is the Day of Rest for the faithful.

8. For if Jesus † had given them rest, then would he not have spoken afterward of an other day.

9. There remaineth therefore a day \* of rest for the people of God.

10. For he that entered into his rest, hath ceased also from his own works, as God did from his.

11. Let us hasten therefore to enter into that rest; Lest any man should fall into the same example of incredulity.

12. For the word of God is quick and forcible, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints also and marrow, and is a discerner of the thoughts and designs of the heart.

13. And there is no creature invisible in his sight: But all things are naked and open unto the eyes of him whereof we speak.

14. Having

14. Having then a great High Priest who hath pierced the heavens, Jesus the son of God, let us hold fast our profession.

*The Epistle in a Mass for the Election of the Pope.*

15. For we have not an High Priest, which cannot be touched with a sense of our infirmities, being himself tempted in all points as we are, yet without sin.

16. Let us therefore go with confidence unto the throne of grace, that we may obtain mercy, and find favour at the time that we have need of help.

C H A P. V.

1. **F**OR every High Priest chosen among men, is appointed for men in the things which pertain to God, that he might offer gifts and sacrifices for sins:

*The Epistle on St. Thomas of Canterbury's Day, Dec. 29. and on his Translation, July 7. and for a Bishop that is a Confessor.*

2. Who can have compassion on the ignorant, and on those who go astray: For as much as he himself also is encompassed with infirmity:

3. And therefore he ought to offer for his own sins as well as for the sins of the people.

4. Neither doth any man assume this honour to himself, but he that is called by God, as was Aaron.

5. Even so, Christ glorified not himself, that he might be made an High Priest: But he that said unto him: Thou art my son, this day have I begotten thee:

6. As he saith also in another place: Thou art a Priest for ever, according to the order of Melchisedeck.

7. Who in the day of his flesh, when he had offered up prayers and supplications with a great cry and tears, unto him that was able to save him from death, was heard for his reverence. \*

8. And albeit he was the son of God, he did learn obedience by the thing which he suffered.

9. And being consummated, † he became the author of eternal salvation unto all those who obey him;

10. And was called by God an High Priest according to the order of Melchisedeck.

11. Of whom we have many things to say, which are difficult to be expounded, seeing ye are dull of hearing.

12. For whereas, for the time, ye ought to be masters, ye have need to be taught again what are the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.

13. For every one that useth milk is unskilful in the word of justice: For he is a child.

14. But solid food is for the perfect; for those who by long custom have their senses exercised to discern good from evil.

\* i. e. For the Reverence or Respect that was due to his divine Person.

† i. e. Having finished all things relating to Death.

C H A P. VI.

\* i. e. Let us pass by the Rudiments of Faith, or the first Instructions that are given to Children.

† i. e. Morally Impossible, or very Hard and Difficult.

‡ Sup. As much as in them lies.

1. **W**herefore, omitting the principles \* of the doctrine of Christ, let us go on unto things more perfect, not laying again the foundation of penance from dead works, and of faith towards God,

2. Of the doctrine of baptisms, and of imposition of hands, and of resurrection of the dead, and of eternal judgment.

3. And this will we do, if God permit.

4. For it is impossible † that those, who were once enlightened, and have also tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5. Who tasted also the good word of God, and the powers of the world to come,

6. And are fallen away; should be renewed again by repentance. Seeing they crucify ‡ unto themselves the son of God anew, and expose him to open shame.

7. For the earth which drinketh the rain that cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth a blessing from God.

8. But that which beareth thorns and briers is ungrateful, and is nigh unto cursing, whose end is to be burned.

9. But beloved, we have a better opinion of you, and of your salvation, tho' we thus speak.

10. For God is not unjust to forget your works, and the charity, which ye have shewn, by the assistance which you have given, and do still give to the Saints in his name.

11. And we desire that every one of you do shew the same diligence unto the end for the completing of your hopes

12. That ye be not slothful, but rather followers of those, who by faith and patience inherit the promises.

13. For when God made promise to Abraham, because he had none greater by whom he should swear, he swore by himself,

14. Saying: Be assured, that blessing I will bless thee, and multiplying I will multiply thee.

15. And so having patiently endured he obtained the promise.

16. For as men swear by him that is greater than themselves, and that an oath is the greatest assurance they can give in order to terminate their differences;

17. So God being willing to shew unto the heirs of promise the immutability of his counsel, interposed an oath:

18. That

18. That by two immutable \* things, in which it \* i. e. The was impossible that God should lie, we might have a Promise and strong consolation, we, I say, who have fled for refuge to lay hold upon the hope set before us:

19. Which hope we have as a sure and stedfast anchor of the soul, and which entrencheth into the sanctuary within the veil: †

20. Whither entered for us Jesus our fore-runner, being made an High Priest for ever according to the order of Melchisedeck.

† There was a great large Vail, which divided the Sanctuary from the Rest of the Temple in Jerusalem, into which Sanctuary no Man might enter but the High Priest alone. St. Paul alludes hereunto, when he saith that Jesus as an High Priest entered into the Sanctuary within the Vail.

## CHAP. VII.

1. **F**OR this Melchisedeck, king of Salem, priest of the most high God, who met Abraham, as he was coming back from the slaughter of the kings, and blessed him:

2. To whom also Abraham gave the tithe of all the spoils: First being by interpretation king of justice, and then also king of Salem, that is, king of peace;

3. Without father, & without mother, without genealogy, having neither beginning of day, nor end of life; but made like unto the son of God, abiding a priest for ever.

4. Now consider how great this man was, unto whom even the patriarch Abraham gave the tithe of the best of his spoils.

5. And indeed such of the sons of Levi as receive the order of priesthood, have a commandment to take tithes of the people, that is, of their brethren, according to the law; tho' they themselves sprung from the loins of Abraham.

6. But he, whose generation is not counted among them, received tithes of Abraham, and blessed him that had the promises.

7. Now it is beyond all contradiction, that he who receiveth the blessing, is inferior to him that giveth it.

8. And hee men that doe receive tithes: But there he, of whom it is witnessed, that he liveth.

9. And (as I may so say) even Levi, who received tithes, paid tithes in the person of Abraham:

10. For he was yet in the loins of his father \* when Melchisedeck met him.

‡ i. e. There is no mention made in the Scripture of his Father or Mother, of his Pedegree, or of his Birth or Death.

11. If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there for another priest to rise, that should be called a priest according to the order of Melchisedeck, and not according to the order of Aaron?

12. Now the priesthood being changed, it was necessary the law should be changed also.

\* Sup. Abraham.

13. For he of whom these things are spoken, pertaineth to another tribe, whereof none assisted at the altar:

14. Since it is manifest, that our Lord sprang out of Juda, of which tribe Moses spoke nothing concerning the priest-hood.

15. And it is yet more manifest, for as much as another priest arose after the likeness of Melchisedeck,

16. Who is not made according to the law of a carnal commandment, but according to the power of an immortal life.

17. As the *Psalmist* declareth in these words: Thou art a priest for ever according to the order of Melchisedeck.

18. The precedent commandment was indeed abrogated, by reason of its weaknes, and unprofitableness:

19. For the law brought nothing to perfection, but was a means of introducing a better hope, by the which we draw nigh unto God.

20. And in as much as this was not without an oath (for others were made priests without an oath;

21. But this with an oath, by him, who said unto him: The Lord hath sworn, and will not repent, thou art a priest for ever.)

22. By so much was Jesus made a surety of a better covenant.

*The Epistle on St. Leo's Day, June 28. and for some other Bishops Confessors.* 23. Indeed the other priests were more in number, because they could not always continue by reason of death.

24. But this man, because he continueth for ever, hath an everlasting priest-hood.

25. Wherefore he is able also to save for ever such as come unto God by him: Being always alive to interceed for them.

26. For it was meet, we should have such an High Priest, holy, innocent, undefiled, separate from sinners, and made higher than the heavens:

27. Who needeth not daily, as do other priests, to offer up sacrifices, first for his own, and then for the sins of the people. For this he did once by offering up himself.

28. For the law hath appointed men priests, which have infirmity; but the word of the oath, which is after the law, appointed the son, who is for ever perfect.

C H A P. VIII.

1. **N**OW to sum up all that is said: We have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens,



2. A minister of holy things, and of the true tabernacle, which the Lord pitched, and not man.

3. For every High Priest is ordained to offer gifts and sacrifices: Wherefore it is necessary, that this man also should have something to offer.

4. For if he were on earth, \* he should not be a priest: Seeing there are priests that offer gifts according to the law. \* i. e. For the things of the Earth.

5. Whole service consisteth in a tipe and shadow of the things in heaven: As Moses was answered, when he was about to finish the tabernacle: See (saith he) thou make all things according to the pattern which was shewed thee on the mount.

6. But now he hath obtained a more excellent ministry, by how much he is the mediator of a better covenant.

7. For if the first had been faultless, there would be no need of substituting another in its room.

8. For he † blameth them, † saying: Behold the days shall come, saith the Lord, and I will perfect a new covenant with the house of Israel, and with the house of Juda; † i. e. God. † Sup. Who received the first Covenant.

9. Not according to the covenant which I made with their fathers, in the day when I took them by the hand, that I might lead them out of the land of Egypt: Because they continued not in my covenant, I also neglected them, saith the Lord.

10. For this is the covenant which I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: And I will be their God, and they shall be my people.

11. And every one shall not teach his neighbour, and his brother, saying: Know the Lord: For all shall know me, from the least to the greatest of them.

12. For I will be merciful to their iniquities, and their sins will I remember no more.

13. Now in calling it a new covenant, he hath made the first old: But that which decayeth and waxeth old, is near its end.

## CHAP. IX.

1. **T**HE first covenant had indeed ordinances of divine service, and a worldly sanctuary. *The Epistle on Ember Saturday, in September.*

2. For the first tabernacle was made, in which were the candlesticks, and the table, and the shew-bread, which is called the holy.

3. And behind the second vail was the tabernacle, which is called the holy of holies:

4. Which

4. Which had the golden censer, and the ark of the covenant overlaid on every side with gold, in which was the golden urn that had the manna, and Aaron's rod that budded, and the tables of the covenant.
5. And over it the cherubims of glory shadowing the propitiatory; of which we cannot now speak particularly.
6. Now these things being thus disposed, the priests went always into the first tabernacle to perform the office of sacrificing.
7. But into the second only the High Priest went once a year, not without blood, which he offered for his own, and for the ignorance of the people.
8. The Holy Ghost signifying thereby that the way unto the holy places was not yet opened, while the first tabernacle was yet standing.
9. Which is a figure of the present time: According to which, gifts and sacrifices were offered, that could not make him perfect in conscience, who performed the service; it consisting only in meats and drinks,
10. And divers washings, and carnal ceremonies imposed on them, until the time of correction. †
11. But Christ being come an High Priest of future good things, by a greater and more perfect tabernacle, not made with hands, that is, not made by human industry;
12. Neither by the blood of goats and calves, but by his own blood, entered in once into the holy places, and purchased for us eternal redemption.
13. For if the blood of goats and bulls, and the ashes of an heifer sprinkled over, sanctifieth the unclean, so as to purify the flesh:
14. How much more shall the blood of Christ, who thro' the Holy Ghost, offered himself spotless to God, cleanse our conscience from dead works, that we may serve the living God?
15. Therefore he is the mediator of the new testament; that his death intervening for the redemption of those transgressions, which were under the former testament, such as are called, might receive the promise of eternal inheritance.
16. For where a testament is, there must of necessity intervene the death of the testator.
17. Else it is of no force, while the testator liveth: For a testament is confirmed by death:
18. Hence it is, that even the first testament was not dedicated without blood.
19. For when Moses had read every commandment of the law unto the people, he took the blood of calves

\* i. e. The two Tables of Stone on which God wrote with his own Hand the ten Commandments.  
 † i. e. A Place between the two Cherubims, whence the Holy Ghost spoke to the High Priest.

† i. e. Until Christ should come to correct and amend those carnal Ceremonies.  
 † The Epistle on Passion Sunday.  
 \* Sup. The Blood.

calves and goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20. Saying: This is the blood of the testament, which God hath given in charge unto you.

21. He sprinkled likewise with blood the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purified with blood, and without effusion of blood, there is no remission.

23. It is therefore necessary, that the representations of heavenly things should be purified by these: But the heavenly things themselves with better sacrifices than these.

24. For Christ did not enter into the holy places made with hands, which are the figures of the true: But into heaven it self, that he may appear for us now in the presence of God:

25. Nor that he should offer himself often, \* as the High Priest entereth into the holy places every year with the blood of others:

26. Else he must have suffered often since the creation of the world: But now he hath appeared once in the end of the world † to destroy sin by the sacrifice of himself.

27. And as it is decreed that men shall once die, after which cometh judgment:

28. So Christ also was once offered for to take away the sins of many, and shall appear the second time without sin for the salvation of those who wait for him.

\* Sup. As if his Blood once spilled, were not sufficient to expiate all the Sins of the World.

† St. Paul calleth the time between Christ's Suffering and the Day of Judgment, the end of the World; as being the last Age.

## CHAP. X.

1. **F**OR the law having a shadow of future good things, and not the truth it self of the things, can never with the self same sacrifices which they offered continually every year, make the comers thereunto perfect:

2. Else they would have ceased to be offered: Because the worshippers being once purified, should have had no more conscience of sin:

3. But in those sacrifices there is mention made of sins every year.

4. For it is impossible, the blood of bulls and goats should take away sins.

5. Wherefore upon his ‡ entrance into the world, he saith: Sacrifice and oblation thou wouldest not, but a body hast thou prepared me.

‡ i. e. The Son of God.

6. In holocausts \* for sin thou hast had no pleasure:

\* i. e. Burnt-offerings.

7. Then said I: Lo I come: It is written of me in the front of the book, that I should do thy will, O God.

8. Having

\* Sup. Sort  
of Sacrifices.  
† Sup. Of God.  
‡ Sup. Upon  
the Cross.

8. Having said above, that thou wouldest not sacrifices, and oblations, and holocausts for sin, neither are the things which are offered according to the law, pleasing to thee;

9. Then said I: Lo I come, that I may do thy will O God: He abolisheth the first,\* that he may establish the second.

10. By the which will † we are sanctified thro' the oblation of the body of Jesus Christ once performed. ‡

11. And every priest standeth daily ministering, and offering frequently the same sacrifices, which can never take away sins:

12. But this man having offered one sacrifice for sins, sitteth down for ever on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one oblation he hath perfected for ever such as are sanctified.

15. And even the Holy Ghost declareth this unto us. For when he had said;

16. And this is the covenant which I will make with them after these days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17. He added: And I will remember their sins and their iniquities no more.

18. Now where there is remission of these things, there is no further need of an oblation for sin.

19. Having therefore, brethren, confidence to enter into the holy places by the blood of Christ,

20. Being a new and living way which he hath traced out for us thro' the vail, that is, thro' his flesh;

21. And having an High Priest over the house of God:

22. Let us draw near with a sincere heart, and a full faith; having cleansed our hearts from the stains of an evil conscience, and washed our body with pure water,

23. Let us hold fast the profession of our hope unshaken (for he is faithful that promised.)

24. And let us consider one another, in order to excite us to charity and to good works.

25. Not forsaking our assembly, as some are accustomed to do; but comforting one another, and so much the more, as ye see the day approaching.

\* i. e. I was  
willingly re-  
nounce the  
Faith.

26. For if we sin wilfully, \* after we have received the knowledge of the truth, there remaineth no more sacrifice for sin,

27. But

27. But a certain dreadful expectation of judgment, and the zeal of a fire, which shall consume God's adversaries.

28. He that violateth the law of Moses, if convicted by two or three witnesses, dieth without any mercy:

29. How much more severe punishment, think ye, doth he deserve, who shall tread under foot the son of God, and shall count the blood of the covenant, wherewith he was sanctified, a prophane thing, and do despite unto the spirit of grace?

30. For we know who said: Revunge is mine, and I will return it. And again: The Lord shall judge his people.

31. It is a dreadful thing to fall into the hands of the living God.

32. But call to mind the former days, in which as-  
ter ye were illuminated, ye sustained the brunt of  
great afflictions:

*The Epistle for  
many Martyrs,  
\* i. e. bap-  
tized.*

33. Whilst, on the other hand, ye were made a spectacle both by reproaches and afflictions: And on the other, whilst ye became companions of them that were so used.

34. For ye had compassion on those who were in chains, and saw with joy your goods plundered, knowing that ye had better and more permanent wealth.

35. Loose not therefore your confidence, which hath a great reward.

36. For ye have need of patience, that when ye have fulfilled the will of God, ye may receive the promise.

37. Wait a little while yet, for he that is to come, shall come, and will not delay.

38. Now the just man which belongeth to me liveth by faith: But if he draw back, my soul shall have no pleasure in him.

39. As for us, we are not of those children, who draw back to their destruction, but children of faith for the salvation of our souls.

## C H A P. XI.

1. **N**OW faith is the substance of things hoped for, the evidence of things not seen.

2. For by it the fathers got good repute.

3. By faith we understand that the world was framed by the word of God, that invisible things might become visible.

*† i. e. Things  
that have no  
being might  
have a being.*

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that

that he was just, God testifying of his gifts; and by it being dead yet speaketh.

5. By faith Henoch was translated that he should not see death, and was not found, because God took him away: For before his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please God: For he that cometh to God, must believe that he is, and that he rewardeth those who diligently seek him.

7. By faith Noe being warned from heaven of things not seen as yet, moved with fear, framed an ark to save his family, by which he condemned the world, and was made heir of the justice which is by faith.

8. By faith he that is called Abraham, submitted to go unto the place which he was to receive for an inheritance: And he went out, not knowing whether he should go.\*

9. By faith he sojourned in the land of promise, as in a strange land, dwelling in tabernacles, with Isaac and Jacob, the co-heirs of the same promise.

10. For he expected a city having *solid* foundations, whose maker and builder is God.

11. By faith also barren Sara herself received virtue to conceive, even when she was past child-bearing: Because she believed him to be faithful, who had made her the promise.

12. For which cause, there sprang from one, (and \* *Because he* him as good as dead) \* an off-spring numberless, as *was very Old.* the stars of the sky, and as the sand which is by the sea-shore.

13. These all died in the faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things, plainly declare that they seek a country.

15. And indeed, had they been mindful of that country out of which they went, they might have time to return:

16. But now they desire a better, that is, an heavenly country. Therefore God is not ashamed to be called their God: For he hath prepared for them a city.

17. By faith Abraham offered up Isaac, when he was tried: And he that had received the promise, offered up his only begotten son.

18. To whom it was said: In Isaac shall thy seed be called:

19. Accounting that God was able to raise him up  
even

even from the dead, from whence also he received him in a figure. †

20. By faith Isaac blessed Jacob and Esau concerning things to come.

† Sup. Of the Resurrection of the Faithful

21. By faith Jacob, when he was a dying, blessed each of the sons of Joseph, and adored the top of his staff.

22. By faith Joseph, when he was a dying, made mention of the departure of the children of Israel, and gave charge concerning his bones. \*

23. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a fair child, and they feared not the king's edict. †

\* i. e. That they should carry them away with them when they were to leave the Land of Egypt.

24. By faith Moses, when he grew big, denied that he was the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a short time;

† Pharaoh published an Edict by which he commanded that all the new born Male of the Children of Israel should be cast into the River Nile.

26. Esteeming the reproach of Christ greater riches than the treasure of the Egyptians: For he had a greater reward in view.

27. By faith he forsook Egypt, not fearing the wrath of the king: For he endured as seeing him who is invisible.

28. By faith he celebrated the passover, and the effusion of blood: † Lest he that destroyed the first-born, should touch them.

29. By faith they passed the red sea, as by dry land: Which the Egyptians attempting to do, were drowned.

† St. Paul alludes in this Place. Exod. 1. 10.

30. By faith the walls of Jericho fell down, after they had gone round about them for seven days.

31. By faith the harlot Rahab perished not with the unbelievers, having received the spies with peace.

† i. e. The Blood of the Lamb which was sprinkled on the Posts and Threshold of the Houses of the Children of Israel by God's command, that the Angel might pass over the Houses where the Blood was sprinkled, when he was to kill all the First-born in Egypt. Exod. 12. 21.

32. And what shall I say more? For the time would fail me in telling of Gedeon, Barac, Sampson, Jephthah, David, Samuel, and of the prophets:

33. Who by faith subdued kingdoms, exercised justice, obtained promises, stopped the jaws of lions,

34. Quenched the violence of fire, escaped the edge of the sword, grew well of their sickness, waxed valiant in war, overthrew the camps of the Aliens:

35. Women received their dead raised to life again: Some were tortured not accepting deliverance, that they might find a better resurrection.

† The Blood of the Lamb which was sprinkled on the Posts and Threshold of the Houses of the Children of Israel by God's command, that the Angel might pass over the Houses where the Blood was sprinkled, when he was to kill all the First-born in Egypt. Exod. 12. 21.

a The Epistle for St. Fabian and St. Sebastian, Jan. 20. St. Symphosa and her seven Sons, July 18. and for many Martyrs.

36. And others had trial of mockings and scourgings, yea moreover, of bonds and imprisonments.

37. They were stoned, they were sawn in sunder, were tempted; were slain with the sword: They wandered about in sheep's skins, and goat's skins, being destitute, tormented, afflicted;

38. Of whom the world was not worthy: They wandered in deserts, in mountains and dens, and in caves of the earth.

39. And these all being approved by the testimony of faith, received not the promise:

40. God having provided some better thing for us, that they without us should not be made perfect.

## CHAP. XII.

1. **S**Eeing we have then so great a cloud of witnesses laid over us, let us cast off every weight and sin which surrounds us, and let us run with patience to the combat which is set before us:

2. Looking upon Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God.

3. For consider him that bore such contradiction from sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood in striving against sin:

5. And ye have forgotten the word of consolation which is addressed unto you, as unto children, saying: My son neglect not the discipline of the Lord, nor faint when thou art rebuked by him.

6. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

7. Continue under the discipline. God dealeth with you as with children: For what child is there whom the father chasteneth not?

8. But if ye be exempt from discipline, whereof all children are partakers, then are ye bastards, and not children.

• Sup. Law-  
fully begotten.

9. Besides we had for teachers the fathers of our flesh, and we did reverence them: Shall not we then much more obey the father of spirits, and live?

10. And they indeed instructed us for a few days, as they thought fit: But he for our profit, that we might partake of his holiness.

11. Now all discipline seemeth not for the present to be pleasant but grievous: But afterward it affordeth



doth exceeding sweet fruit of justice to those; who are exercised thereby.

12. Wherefore lift up the hands which hang down, and *strengthen* the feebleness;

13. And make straight paths for your feet; that no halting man may err, but rather be cured.

14. Endeavour to have peace with all men, and to lead a holy life, without which no man shall see God :

15. Looking carefully that no man fall of the grace of God: That no root of bitterness springing up disturb you, and by that means defile many

16. That no man be a fornicator, or prophane, as Esau was, who for one mess || sold his birth-right.

17. For be it known unto you, that afterward, *Sup. Of*  
when he would have inherited the blessing, he was rejected: For he found no room for repentance tho' he sought it with tears. *Partridge:*

18. For ye are not come unto the mount that might be touched, nor unto the flaming fire, nor unto the whirlwind, nor unto the darkness and tempest,

19. Nor unto the sound of the trumpet, and the voice of the words, which when the people heard, they intreated that it should not be spoken to them.

20. For they could not endure that which was said: And if a beast should touch the mount it was to be stoned.

21. And that which appeared was so dreadful, that even Moses said: I am terrified, and I tremble.

22. But ye are come unto mount Sion, and unto the city of the living God, to the heavenly Jerusalem, and to the company of many thousands of Angels.

23. And to the assembly of the first-born which are written in the heavens, and to God the judge of all, and to the spirits of just men made perfect,

24. And to Jesus the mediator of the new covenant, and to the sprinkling of the blood, which speaketh better things than that of Abel.

25. See ye refuse not him, who speaketh: For if they, who refused him that spoke on earth, escaped not, we shall be much more severely punished, if we turn away from him, who speaketh to us from heaven.

26. Whose voice then shook the earth: But now he promiseth, saying: Yet once more; and I shall shake not only the earth, but also heaven.

27. Now in saying, yet once more, he declareth that mutable things shall pass away, as being things that are made; that the immutable things may continue.

28. Wherefore in receiving a kingdom which is immutable, we have grace, whereby we may serve God acceptably with fear and reverence.

29. For our God is a consuming fire.

C H A P. XIII.

1. **I**ET brotherly charity dwell in you.

2. And forget not hospitality: For by means hereof, some have entertained angels not knowing them to be such.

3. Remember those, who are in chains, as if ye were so with them; and those, who labour, as being your selves also in the body.

4. Let marriage be treated with honour by all persons. and let the marriage bed be undefiled: For God shall judge fornicators, and adulterers.

*The Epistle for St. Nicholas, Dec. 6. St. Augustin our Apostle, May 28. and for some other Confessors Bishops.*

5. Let your behaviour be without covetousness, being content with your present condition: For he hath said: I will not leave thee, nor forsake thee.

6. So that we may boldly say: The Lord is my helper: I will not fear what man can do unto me.

7. Be mindful of your superiors, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.

8. Jesus Christ was yesterday, is to day, and will be the same for ever.

9. Be not carried away with divers and strange doctrines: For it is very good to strengthen the heart with grace, not with meats, which have not profited those, who lived by them.

10. We have an altar, whereof those, who serve the tabernacle, have no power to eat.

11. For the carcases of those beasts, whose blood is brought into the holy places by the High Priest for the expiation of sin, are burnt without the camp.

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13. Let us go forth therefore unto him without the camp, bearing his reproach.

14. For here we have no permanent city, but we seek a future.

15. By him therefore let us always offer unto God a sacrifice of praise, that is, the fruit of our lips which confess his name.

¶ i. e. To distribute your Goods among those that want.

16. Forget not the works of charity, and the communion. ¶ for by such sacrifices God is appeased.

17. Obey your pastors, and be subject unto them: For they watch over you, as being obliged to give an account

account of your souls; that they may do the same with joy, and not with grief: For this **||** is not expedient for you. *|| i. e. That they shou'd do it with Grief.*

18. Pray for us: For we trust we have a good conscience, being willing to have an honest conversation in all things

19. And this I the more earnestly desire you to do, that I may the sooner be restored unto you.

20. Now the God of peace, who brought again from the dead our Lord Jesus Christ, the great pastor of the sheep, by the blood of the eternal covenant.

21. Make you fit for every good work, that ye may do his will, working in you that which is pleasing in his sight thro' Jesus Christ, to whom be glory for ever and ever. Amen.

22. And I beseech you, brethren, bear the word of consolation: For I have written unto you in few words. †

23. Know ye, that our brother Timothy is set at liberty: With whom (if he come shortly) I will see you. *† Sup. Only, that is, in regard of the high Mysteries whereof I treated in my Letter.*

24. Salute all your pastors, and all the saints. The brethren from Italy salute you.

25. Grace be with you all. Amen.

T H E  
Catholick Epistle of St. JAMES  
the Apostle.

C H A P. I.

¶ *Sup Over  
all the Earth.  
The Epistle for  
some Martyrs.*

1. JAMES a servant of God, and of our Lord Jesus Christ, to the twelve tribes which are dispersed, ¶ greeting.

2. My brethren, count it all joy, when you fall into divers temptations:

3. Being sensible that the trial of your faith worketh patience:

4. And that patience produceth a perfect work: To the end ye may be perfect and entire, wanting nothing.

5. And if any of you want wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not; and it shall be given him.

6. But let him ask in faith without wavering: For he that wavereth is like a wave of the sea, which is tossed by the wind, and carried to and fro

7. Let not that man therefore think, that he shall receive any thing of the Lord.

8. A double minded man is inconstant in all his ways.

9. Let an humble brother glory in his exaltation.

10. But the rich in his humiliation: Because he shall pass away as the flower of the grass.

11. For as the sun when it riseth with heat, withereth the grass, and its flower felleth, and all its beauty perisheth; so also shall the rich man fade away in his ways.

*The Epistle for  
Martyrs Bi-  
shops.*

12. Blessed is the man that endureth temptation: For when he is tried, he shall receive the crown of life, which God hath promised to them that love him.

13. Let no man, when he is tempted, say that he is tempted by God: For God is not a tempter of evil, neither doth he tempt any man thereunto.

14. But every man is tempted, when he is drawn away and allured by his own concupiscence.

15. Then when concupiscence hath conceived, it bringeth forth sin; and when sin is completed, it begetteth death.

16. Do not err then, my dearly beloved brethren.

17. Every good thing that is given, and every perfect gift is from above, coming down from the father of lights, with whom is no change, nor shadow of turning.

18. For

18. For he hath begotten us of his own accord by the word of truth, that we might be in a manner the first fruits of his creatures.

19. This ye know, my dearly beloved brethren. Let every man then be swift to hear; but slow to speak, and slow to wrath.

20. For the wrath of man worketh not the justice of God.

21. Wherefore casting off all filthiness, and excess of malice, receive with meekness the engrafted word, which is able to save your souls. *The Epistle on the fifth Sunday after Easter.*

22. And be ye observers of the word, and not hearers only, deceiving your own selves.

23. For whosoever heareth the word, and observeth it not, the same shall be compared to a man, who beholderh his natural face in a glass:

24. And who, when he hath beheld himself, goeth away, and immediately forgetteth what manner of man he was.

25. But he that looketh into the perfect law of liberty, and continueth therein, the same being not a forgetful hearer, but a doer of the work, shall be blessed in his deed.

26. But if any seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the father is this: To visit orphans and widows in their affliction, and to keep ones self unspotted from this world.

## CHAP. II.

1. **M**Y brethren, have no respect of persons in the faith \* of our glorious Lord Jesus Christ.

2. For if there should come into your assembly a man with a gold ring in costly apparel, and a poor man should enter also in dirty raiment,

3. And that ye cast your eyes on him, who is clothed in fine apparel, and say unto him: Sit thou here in a good place: And say to the poor: Stand thou there; or sit down under my footstool:

4. Are ye not partial in your selves, and become judges of evil thoughts?

5. Hearken my dearly beloved brethren, hath not God chosen the poor in this world to make them rich in faith, and heirs of the kingdom, which he hath promised to them that love him?

6. But ye have dishonoured the poor. Do not rich

\* i. e. Ye that hold the Faith of Jesus Christ, have no respect of Persons.

men oppress you by might, and draw you before the judgment seats?

7. Do not they blaspheme that good name, which is invoked over you?

8. If ye fulfil the royal law according to the scriptures: Thou shalt love thy neighbour as thy self: Ye do well:

9. But if ye have respect of persons, ye commit sin, and are reproved by the law as transgressors.

10. Now whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11. For he that said: Thou shalt not commit adultery, said also: Thou shalt not kill. And if thou dost not commit adultery, but shall kill, thou art become a transgressor of the law.

12. So speak ye, and so do as if ye were to be judged by the law of liberty. \*

13. For he that sheweth not mercy, shall be judged without mercy; and mercy surpasseth † judgment.

14. What shall it avail, my brethren, if a man say, that he hath faith, but hath not works? Shall faith be able to save him?

15. If a brother or a sister be naked, and want daily food,

16. And that one of you should say unto them: Go in peace, be you warmed, and filled, but give them not the things which are necessary for the body, what shall it avail them?

17. Even so faith, if it hath not works, is dead in it self.

18. But saith one: Thou hast faith, and I have works. Shew me thy faith without works, and I will shew thee my faith by my works.

19. Thou believest that there is one God; thou doest well: The devils also believe, and tremble.

20. But wilt thou know, O vain man, that faith without works is dead.

21. Was not our father Abraham justified by works, when he offered his son Isaac upon the altar?

22. Seest thou how faith cooperated with his works, and that by works his faith was made perfect?

23. And the scripture was fulfilled, saying: Abraham believed God, and was reputed just, and called the friend of God.

24. Do ye see that man is justified by works, and not by faith only?

25. In like manner also, was not Rahab the harlot justified by works, when she received the messengers, and sent them out another way?

26. For

\* i. e. By the Law of Charity.

† i. e. Mitigates the Rigour of Justice.

26. For as the body without the spirit is dead, so faith without works is dead also.

C H A P. III.

1. **M**Y brethren, be not many masters, knowing that ye shall undergo the more severe punishment.

2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and is able to bridle the whole body.

3. Behold, we put bits in horses mouths, that they may obey us, and we turn about their whole body.

4. Behold also ships, tho' they be great, and are driven by fierce winds; yet are they turned about with a small helm whithersoever lie that steereth the ship will have it.

5. Even so the tongue is a little member, and boasteth of great matters. Behold how great a wood a little fire kindleth!

6. And the tongue is a fire, a world of iniquity. The tongue is placed among our members; it infecteth all the body, and inflameth the course of our lives, being it self set on fire by hell.

7. For every kind of beasts, and of birds, and of serpents, and of other animals are tamed, and have been tamed by human nature:

8. But no man can tame the tongue: It is an unruly evil, full of deadly poison.

9. Therewith blest we God and the father; and therewith curse we men, who are made after the likeness of God.

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be so.

11. Doth a fountain send forth by the same pipe sweet and bitter water?

12. Can the fig-tree, my brethren, bear grapes, or the vine, figs? So neither can salt water produce fresh water.

13. Who is a wise man, and well instructed among you? Let him shew by a good behaviour, his conduct in a prudent meekness.

14. But if ye have bitter zeal, and if there be strifes in your hearts: Glory not, and be not liars against the truth.

15. For that wisdom cometh not from above, but is earthly, sensual, devilish.

16. For where envy and strife is, there is inconsistency, and every evil work.

17. But the wisdom which is from above, is first pure, then peaceable, modest, easy to be intreated, condescending to good things, full of mercy and good fruits, it judgeth not, it is without dissimulation.

18. Now the fruit of justice is sown in peace for them that make peace.

C H A P. IV.

**W**Hence come wars and law suits among you? Come they not hence: From your lusts which war in your members?

2. Ye lust, and have not: Ye kill and burn with envy, and cannot obtain: Ye plead at law and make war, and ye have nothing because ye ask not.

3. Ye ask, and receive not; because ye ask amiss, that ye may, gratify your lusts.

4. Ye adulterers, know ye not, that the friendship of this world, is enmity with God? Whosoever therefore will be a friend of this world, becometh the enemy of God.

5. Do ye think that the scripture saith in vain: The spirit which dwelleth in you, lusteth thro' envy?

¶ i. e. God.

6. But he giveth more grace: Wherefore, he saith: God resisteth the proud, but giveth grace unto the humble.

7. Submit your selves therefore unto God, resist the devil, and he will flee from you.

8. Draw near unto God, and he will draw near to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

9. Be ye afflicted, and mourn, and weep: Let your laughter be turned into mourning, and your joy into grief.

10. Humble your selves in the sight of the Lord, and he will exalt you.

11. Speak not evil one of another, brethren. He that speaketh evil of his brother, or that judgeth his brother, speaketh evil of the law, and judgeth the law: But if thou judge the law, thou art not an observer of the law, but a judge.

12. There is one law-giver, and one judge, who is able to destroy, and to save.

13. But who art thou, that judgest thy neighbour? I speak to you now, who say: To day or to morrow, we will go to such a city, and we will continue there a year, and traffick, and get gain.

14. Ye, who know not what shall be on the morrow.

15. For



15. For what is your life? A vapour that appeareth for a little time, and then vanisheth away. Whereas ye should have said: If the Lord willy and if we live, we will do this or that.

16. But now ye glory in your pride. All such boasting is evil.

17. It is therefore a sin to him that knoweth to do good, and doeth it not.

C H A P. V.

1. **G**O to now you that are rich, cry and howl for the miseries which shall come upon you.

2. Your riches are putrified, and your garments are moth-eaten.

3. Your gold and your silver are cankered with rust, and the rust thereof shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up for your selves a treasure of wrath against the last days.

4. Behold the hire of the labourers, which have reaped down your fields, whereof ye have defrauded them, crieth: And their cry hath reached unto the ears of the Lord of hosts.

5. Ye have made good cheer on earth, and ye have nourished your hearts in luxury, against the day of slaughter.

6. Ye have condemned, and slew the just, and he resisted you not.

7. Be patient therefore, brethren, until the coming of the Lord. You see the husbandman waiteth for the precious fruit of the earth, bearing patiently until it receive the morning and the evening dew.

8. Therefore be ye also patient, and strengthen your hearts: For the coming of the Lord draweth near.

9. Murmur not, brethren, one against another, that ye be not judged. Behold the judge is at the door.

10. Take for an example of afflictions, of labour, and patience, the prophets who have spoken in the name of the Lord.

11. You see we count them happy, who have endured. Ye have heard of the patience of Job, and have seen the end of the Lord: For the Lord is merciful, and compassionate.

12. But above all things, my brethren, swear not neither by heaven, nor by the earth, nor by any other oath: But let your discourse be: Yes, yes: No, no: That ye fall not under condemnation.

13. Is

## Chap. V.

## The Catholick Epistle, &c.

*The Epistle in  
a Voice*

*Mass for the  
Sick.*

*\* i. e. The*

*Prayer proceed-  
ing from*

*Faith.*

*The Epistle on*

*St. Mark's*

*Day, and on*

*the Rogation*

*Days.*

13. Is any among you sad? Let him pray: Is any merry? Let him sing psalms.

14. Is any sick among you? Let him send for the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith \* shall save the sick, and the Lord shall ease him: And if he hath committed sins, they shall be forgiven him.

16. Therefore confess your sins one to another, and pray for one another, that ye may be saved: For the continual prayer of a just man availeth much.

17. Elias was a man subject to the same passions as we are, and he prayed earnestly that it might not rain upon the earth; and there fell no rain for three years and six months.

18. And he prayed again, and the heaven gave rain, and the earth brought forth its fruit.

19. My brethren, if any of you err from the truth, and one convert him:

20. He ought to know, that he, who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.

T H E

# THE

## First Epistle of St. *PETER*, the Apostle.

### CHAP. I.

1. **PETER** an Apostle of Jesus Christ, to the strangers which are dispersed throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;

2. Elect according to the foreknowledge of God the father, thro' sanctification of the spirit, for to obey Jesus Christ, and to be sprinkled with his blood: Grace unto you, and peace be multiplied.

3. Bless'd be God, and the father of our Lord Jesus Christ, who according to his great mercy hath regenerated us, by the resurrection of Jesus Christ from the dead, unto a lively hope,

4. And an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of God thro' faith for the salvation which is ready to be revealed in the latter times.

6. Wherein ye shall rejoice, tho' you must now for a while be afflicted with divers temptations:

7. That the trial of your faith being much more precious than gold (which is tried by fire) might be found worthy of praise, and glory, and honour at the appearing of Jesus Christ:

8. Whom ye love, tho' ye have not seen him: In whom also ye believe without seeing him, and by believing ye shall rejoice with joy unpeakable and full of glory:

9. Carrying away the end of your faith, even the salvation of your souls.

10. Concerning which salvation diligent enquiry and search was made by the prophets, who prophecied of the grace that was reserved for you:

11. Searching how, and in what time the spirit of Christ which was in them, should declare, and foretell the sufferings of Christ, and the glory that was to follow:

12. Unto whom it was revealed, that it was not for themselves, but for you that they ministred the things, which are now declared unto you by those who preached the gospel unto you, thro' the Holy Ghost sent down from heaven, whom the angels desire to behold.

*The Epistle on  
the Feast of  
St. Peter's  
Chair at  
Rome, Jan.  
18. and at  
Antioch,  
Feb. 22.  
The Epistle for  
many Martyrs.*

13. Wherefore

13. Wherefore, having the loins of your mind girded, and being perfectly sober, put your trust in that grace which is offered unto you, at the revelation of Jesus Christ :

14. As obedient children, be not conformed to the former lusts of your ignorance.

15. But as he, who hath called you, is holy, so be ye holy in all manner of conversation :

16. Since it is written : Ye shall be holy, because I am holy.

17. And if ye call him father, who without respect of persons judgeth according to every man's work, pass the time of your pilgrimage in fear.

18. Knowing that ye have not been redeemed from the vain conversation of the tradition of your fathers with corruptible gold or silver :

19. But with the precious blood of Christ, as of a lamb without spot and without blemish.

20. Who was indeed predestinated before the foundation of the world, but was manifested in the latter times for your sake,

21. Who thro' him are faithful to God, that raised him from the dead, and gave him glory, that your faith and hope might be in God :

22. Having purified your souls in the obedience of charity, in brotherly affection, love one another more earnestly in singleness of heart.

23. Being born again not of corruptible seed, but of incorruptible, by the word of God, who liveth and abideth for ever.

24. For all flesh is as grass, and all its glory as the flower of grass : The grass withereth, and the flower thereof falleth away :

25. But the word of the Lord abideth for ever. And this is the word which was preached unto you.

## C H A P. II.

*The Epistle on  
Saturday in  
Easter Week.*

1. **W**herefore laying aside all malice, and all guile, and dissimulations, and envies, and all detractions,

2. As new born babes without guile, covet the rational milk, that ye may thereby grow up unto salvation.

3. If so be ye have tasted, that the Lord is sweet.

4. To whom being come as unto a living stone, rejected indeed by men, but chosen and honoured by God :

5. Ye also as living stones are built thereupon a spiritual house, an holy priest-hood, for to offer up spiritual sacrifices acceptable to God thro' Jesus Christ.

6. For

6. For which reason the scripture saith: Behold I put in Sion a chief corner stone, chosen, precious; and he that believeth in him shall not be confounded.

7. Unto you therefore who believe, he is an honour; but unto them that believe not, the stone which the builders rejected, is become the head of the corner.

8. And a stumbling stone, and a rock of offence unto those who stumble at the word, and believe not, tho' they have been thereunto appointed.

9. But ye are a chosen race, a royal priest-hood, an holy nation, a purchased people, that ye might publish the powers of him, who hath called you out of darkness to his marvellous light.

10. You, who in time past were not a people, but are now the people of God: You who had not obtained mercy, but now have obtained mercy.

11. Dearly beloved, I beseech you as strangers and pilgrims, to keep yourselves from carnal lusts, which war against the soul,

*The Epistle on  
the third Sun-  
day after Ea-  
ster.*

12. Shewing your good behaviour among the Gentils: That when they consider you by your good works, they may for the very thing for which they speak ill of you, as of evil doers, glorify God in the day of visitation.

13. Be ye therefore subject to every human creature for God's sake: Whether it be to the king, as supreme;

14. Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well:

15. For so is the will of God, that by well doing ye may silence the ignorance of foolish men.

16. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God.

17. Honour all men: Love the brother-hood: Fear God: Honour the king.

18. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19. For this is the thing that deserves thanks, that a man for conscience toward God should endure grief and suffer wrongfully.

20. For what matter of commendation, is there in suffering with patience when ye are buffeted for your faults? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21. For hereunto have you been called: Seeing Christ himself suffered for us, leaving you an example, that ye should follow his steps.

*The Epistle on  
the second  
Sunday after  
Easter.*

22. Who

22. Who committed no sin, neither was guile found in his mouth.

23. Who when he was cursed, did not return curses: When he suffered, did not threaten, but gave himself up to him that judged unjustly:

24. Who his own self bare our sins in his own body on the tree, that we being dead to sin, might live unto justice: By whose stripes ye were healed.

25. For ye were as sheep going astray, but are now converted unto the pastor and bishop of our souls.

C H A P. III.

1. **I**N like manner also let the wives be in subjection to their own husbands: To the end that if any believe not the word, they may be won without the word by the conversation of the wives,

2. When they consider your chaste behaviour tempered with fear.

3. Whole adorning should not consist outwardly in plaiting the hair, or in wearing of gold, or precious apparel:

4. But in the hidden man of the heart, in the simplicity of a quiet and modest spirit, which is of great price in the sight of God.

5. For thus in time past did the holy women also, who trusted in God, adorn themselves, being in subjection unto their own husbands.

6. Even as Sara did obey Abraham, calling him her Lord: Whose daughters ye are, as long as ye do well, and fear no trouble.

7. In like manner, let the husbands dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, as being also heirs together of the grace of life; that your prayers be not hindered.

8. Finally be ye all of one mind, having compassion one for another: Have brotherly love, be merciful, be modest, be humble:

9. Not returning evil for evil, nor cursing for cursing, but on the contrary returning blessing: \* Because ye are called to the end ye might inherit a blessing.

10. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him shun evil and do good: Let him seek peace and pursue it.

12. For the eyes of the Lord are upon the just, and his ears are open unto their prayers: But the face of the Lord is upon those who do evil.

13. And

*The Epistle on  
the fifth Sun-  
day after Pen-  
tecost.*

\* Sup. For  
Curses.

13. And who is he that will harm you, if ye be followers of that which is good?

14. But if ye suffer any thing for justice sake, happy are ye: And be not afraid of their terror.

15. But sanctify Christ the Lord in your hearts: And be ready always to satisfy every man that asketh you to give an account of the hope that is in you:

16. But let it be done with meekness and fear, having a good conscience: To the end that such as speak ill of you, and falsely accuse your good conversation in Christ, may be ashamed.

17. For it is better to suffer, (if it be the will of God) for well doing than for evil doing.

18. For Christ also died once for sins, the just for *The Epistle on* the unjust, that he might offer us to God, being in *Friday in Ea-* deed mortified in the flesh, but quickned by the Spirit: *ster Week.*

19. By which also he went and preached unto the spirits that were in prison:

20. Which in time past were incredulous, when they waited God's patience in the days of Noe, wherein a few, that is, eight souls were saved by water.

21. As baptism doth after the same manner now save you, not the putting away of the filth of the flesh, but the answer of a good conscience towards God by the resurrection of Jesus Christ;

22. Who is on the right hand of God, who swallowed up death, that we might become heirs of eternal life; and went up into heaven, angels, and powers, and virtues \* being made subject unto him.

\* i. e. One of the Orders of the celestial Hierarchy.

#### C H A P. IV.

1. [Orasmuch then as Christ hath suffered in the flesh, be ye armed with the same thought: For he that suffered in the flesh, hath ceased from sin:

2. That during the rest of his time in the flesh, he should not live according to the lust of men, but according to the will of God.

3. For to have spent the time past in fulfilling the will of the Gentils is sufficient for those who have lived in lasciviousness, lusts, excess of wine, reveling, banquetings, and in the unlawfull worship of idols.

4. Wherein they blasphemously admire, that you concur not with them in the same excess of riot.

5. But they shall give an account to him, who is ready to judge the quick and the dead.

6. For this cause was the gospel preached also to them that are dead, that they might be judged according

*The Epistle on  
Sunday next  
after Ascen-  
sion.*

ding to men in the flesh; but live according to God in the spirit.

7. Now the end of all things is at hand: Be ye therefore wise, and watch in prayer.

8. But above all things have constant charity one for another: For charity covereth a multitude of sins.

9. Be hospitable one to another without murmuring.

10. As every man hath received grace, so let him communicate it to others, as good stewards of the manifold grace of God,

11. If any speak, let his words be as the words of God: If any man minister, let it be as by the virtue which God administreth: That God in all things may be glorified thro' Jesus Christ, to whom be glory and dominion for ever and ever. Amen.

12. Dearly beloved, be not surprised at the persecution which shall come upon you in order to try you, as if some new thing had happened to you.

13. But rejoice inasmuch as ye are partakers of the sufferings of Christ, that ye may be also replenished with joy, when he shall manifest his glory.

14. If ye be reproached for the name of Christ, ye shall be happy: Because the honour, the glory, the power of God, and his spirit resteth upon you.

15. But let none of you suffer as a murderer, or as a thief, or as a detractor, or as covetous of other men's goods.

16. But if as a Christian, let him not be ashamed: But let him glorify God on this behalf.

17. For the time is come, that judgment must begin at the house of God: And if it first begin at us, what shall be the end of those, who believe not the gospel of God?

18. And if the just will scarcely be saved, where shall the ungodly, and the sinner appear?

19. Wherefore let such as suffer according to the will of God, recommend their souls unto him in well doing, as unto a faithful creator.

C H A P. V.

*The Epistle for  
St. Apollina-  
ris, July 25.*

1. **T**HE priests which are among you I beseech, who am a priest also with you, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed in the time to come.

2. Feed the flock of God which is committed to your trust, taking care thereof, not by constraint, but willingly according to God; not for filthy lucre, but sincerely:

3. Neither



3. Neither as domineering over the clergy, but being from the heart a pattern to the flock.

4. And when the prince of the pastors shall appear, ye shall receive a crown of glory that fadeth not away.

5. In like manner ye young men submit your selves to your elders: And let all of you inſinuate humility one to another: Becauſe God reſiſteth the proud, and giveth grace to the humble.

6. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in the time of his viſitation. *The Epistle on the third Sunday after Pentecost.*

7. Caſting all your care upon him, for he taketh care of you.

8. Be ſober, and watch: Becauſe your adverſary the devil, goeth about like a roaring lion? Seeking whom he may devour:

9. Whom reſiſt ye ſaſt in the faith, knowing that your brethren which are over the world, have the ſame ſufferings.

10. Now the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, when ye have ſuffered a while, ſhall make you perfect, ſhall confirm and eſtabliſh you.

11. To him be glory and dominion for ever and ever. Amen.

12. I have written in a few words by Silvanus, who, as I ſuppoſe, is a faithful brother unto you, declaring and proteſting, that this is the true grace of God wherein ye ſtand.

13. The church which is in Babylon, and is of the elect as ye are, and my ſon Mark, ſalute you.

14. Greet ye one another with an holy kiſs. Grace be with you all that are in Chriſt Jeſus. Amen.

# Second Epistle of St. *PETER*, the Apostle.

## C H A P. I.

1. **S**imon Peter, a servant and an Apostle of Jesus Christ, to them that have received the same faith with us by the justice of our God, and Saviour Jesus Christ. \*
2. May grace and peace be accomplished in you thro' the knowledge of God, and of Jesus Christ our Lord :
3. Even as all the prerogatives of his divine power, which pertain unto life and godliness, are given unto us thro' the knowledge of him, who hath called us by his own glory and virtue.
4. By whom he hath given unto us most excellent and precious promises; that by them ye might be partakers of the divine nature, in fleeing from the corruption of that lust which is in the world.
5. Do ye then use all your endeavours to add to your faith, virtue; to virtue, knowledge;
6. And to knowledge, abstinence; and to abstinence, patience; and to patience, piety;
7. And to piety, brotherly love; and to brotherly love, charity.
8. For if ye have these graces at hand, and abound in them; they will not leave you empty, nor without fruit in the knowledge of our Lord Jesus Christ.
9. But he that hath them not, is blind, and gropeth with the hand, having forgotten that he was purged of his old sins.
10. Wherefore, brethren, use your utmost endeavours to make sure your vocation and election by good works: For in doing these things, ye shall never sin:
11. Because an entrance into the eternal kingdom of our Lord, and Saviour Jesus Christ, shall by this means be abundantly ministered unto you.
12. For which reason I will take care to put you always in mind of these things, tho' ye know, and are confirmed in this truth.
12. And I think it just, while I am in this tabernacle, † to awaken in you a remembrance thereof.
14. Being persuaded that I shall soon leave my tabernacle, according to what our Lord Jesus Christ hath signified unto me.
15. But I shall take care that even after my death, ye may often remember these things.

\* Sup. Send-  
eth greeting.

† i. e. In this  
mortal Body.

16. For we have not followed fabulous doctrines, when we made known unto you the power and the presence of our Lord Jesus Christ: But were eye witnesses of his grandure:

*The Epistle on the Feast of the Transfiguration of our Lord, Aug. 6.*

17. When he received from God the father honour and glory, by a voice which came down to him from his magnificent glory, in these words: This is my beloved son, give ear to him.

18. And this voice we heard, as it came down from heaven, when we were with him in the holy mountain.

19. Besides we have the words of the prophets, which are more sure, whereunto ye do well to give ear, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For prophecy never came by the will of man; but the holy men of God did speak, as they were inspired by the Holy Ghost.

## CHAP. II.

1. **B**UT there were false prophets also among the people, even as there shall be lying teachers among you, who shall bring in pernicious sects, and deny the Lord that bought them, bringing upon themselves a swift destruction.

2. And many shall follow their luxuries, by whose means the way of truth shall be blasphemed:

3. And thro' covetousness shall they with feigned words make merchandise of you: Whose judgment now of a long time lingreth not, and whose destruction slumbereth not.

4. For if God spared not the angels that sinned, but delivered them to be tortured in hell, reserving them for judgment;

5. And spared not the original \* world, but preserved Noe's family himself being the eighth person, a preacher of justice, bringing in the deluge upon the world of the ungodly;

*\* So called, because it was the first Age.*

6. And reducing into ashes the cities of Sodom and Gomorrah, condemned them with an overthrow; setting them up as an example for those who should after live ungodly:

7. And delivered the just man Lot, which was oppressed by the injury and lascivious conversation of wicked men:

8. For he was just both in sight and in hearing, dwelling

dwelling among such as did from day to day torment  
 † Sup. By all his upright soul with their wicked works: †  
 which it ap- 9. The Lord knoweth how to deliver the godly out  
 pears that. of temptation, and to reserve the wicked unto the day  
 of judgment to be tortured:

10. But chiefly such as walk after the flesh in the  
 lust of uncleanness, and despise powers; being pre-  
 sumptuous, self-willed, they are not afraid to bring  
 in blasphemous sects:

11. Whereas angels which are greater in power  
 and might, bear not an execrable judgment against  
 \* Sup. From themselves. \*  
 one another.

12. But these like brute beasts, made naturally to be  
 taken and destroyed, speaking evil of the things which  
 they know not, shall perish in their own corruption;

13. Receiving the reward of injustice, esteeming  
 the riots of the day, pleasure: They are spots and  
 blemishes sporting in delights, while they live luxu-  
 riously in their feast with you,

14. Having eyes full of adultery, and of sin that  
 never ceaseth; beguiling unstable souls: An heart they  
 have well versed in covetousness, cursed children.

15. Which have forsaken the right way, and are  
 gone astray, following the steps of Balaam the son of  
 Bofor, who loved the reward of iniquity:

16. But was rebuked for his folly: The dumb ass  
 speaking with man's voice forbade the madness of  
 the Prophet.

17. These are wells without water, and clouds dri-  
 ven by the winds, to whom the mist of darkness is  
 reserved.

18. For when they speak words full of vanity, they  
 allure in the lusts, and lasciviousness of the flesh,  
 those, who but a little before escaped them that are  
 engaged in error:

19. They promise them liberty, when they them-  
 selves are the servants of corruption: For by whom a  
 man is overcome, of the same is he a servant.

20. For if after they have escaped the pollutions of  
 the world thro' the knowledge of our Lord and Sa-  
 viour Jesus Christ, they are again entangled therein, and  
 overcome; their latter state is worse than the former.

21. For it had been better for them not to have  
 known the way of justice, than after the knowledge  
 thereof to turn back from the holy commandment,  
 which was delivered unto them.

22. But that saying of the true proverb hath hap-  
 pen'd unto them: The dog is turned to his own vo-  
 mit again; And the sow that was washed, to her wal-  
 lowing in the mire.

C H A P. III.

1. **B**Eloved, I write this second epistle to you, in which I endeavour to stir up your sincere mind by my admonitions:

2. That ye may be mindful of the words spoken by the holy prophets, whereof I told you before, and of the words of your Apostles, being the precepts of our Lord and Saviour.

3. Knowing this first, that there shall come in the last days deceitful scoffers, walking after their own lusts,

4. Saying: Where is the promise, or where is his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5. For this they are willingly ignorant of, that the heavens were first, and that by the word of God the earth stood out of the water, and by the water.

6. Whereby the world that then was, being overflowed with water, perished.

7. But the heavens that are now and the earth are kept by the same word, being reserved for the fire against the day of judgment, and of the destruction of ungodly men.

8. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9. The Lord delayeth not his promise, as some do imagine: But he waiteth patiently for your sake, being unwilling that any should perish, but that all should return to do penance.

10. Now the day of the Lord shall come as a thief in the night: In the which the heavens shall pass away with great violence, and the elements shall be dissolved, the earth also and the works that are therein, shall be burnt up.

11. Seeing then that all these things are to be destroyed, what manner of persons ought ye to be in holy conversation and godliness.

12. Waiting for, and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13. But we expect, according to his promise new heavens, and a new earth, wherein justice dwelleth.

14. Wherefore, beloved, seeing ye wait for these things, take care, that ye be found blameless in his sight, and without spot in peace.

15. And account that the long-suffering of our Lord is for your salvation. Even as our dearly beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16. As he doth also in all his epistles, when he treateth in them of these things; in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

17. Therefore, brethren, seeing ye are apprised of these things before-hand, beware ye be not led away by the error of those fools, and fall from your own steadfastness.

18. But grow in grace, and in the knowledge of our Lord, and Saviour Jesus Christ: To him be glory both now and for ever. Amen.

**T H E**

T H E  
First Epistle of Saint *JOHN* the  
Apostle.

C H A P. I.

1. **T**HAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have carefully looked upon, and our hands have handled of the word of life :

2. And the life was manifested, and we saw, and bear witness, and declare unto you the eternal life, which was with the father, and appeared unto us :

3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the father, and with his son Jesus Christ.

4. And these things write we unto you that ye may rejoice, and that your joy may be full.

5. And this is the declaration, which we heard from him, and declare unto you, that God is light, and that in him there is no darkness.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and act not according to truth.

7. But if we walk in the light, as he is in the light ; we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin.

8. If we say that we have no sin, we deceive our selves, and the truth is not in us.

9. If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10. If we say, that we have not sinned, we make him a liar, and his word is not in us.

C H A P. II.

1. **M**Y little children, these things write I unto you, that ye may not sin : Yet if any man sin, we have an advocate with the father, Jesus Christ the just :

2. And he is the propitiation for our sins ; and not only for our sins, but also for the sins of the whole world.

3. And by this we understand, that we have known him, if we keep his commandments.

4. He that saith, that he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

5. But he that keepeth his word, the love of God is truly perfect in him: And by this we know that we are in him.

6. He that saith he abideth in him, ought himself also to walk, as he hath walked.

7. Dearly beloved, I write not a new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye heard.

8. Again a new commandment write I unto you, which is true both in him and in you: viz. That the darkness is past, and that the true light now shineth.

9. He that saith he is in the light, and hateth his brother, is yet in darkness.

10. He that loveth his brother abideth in the light, and there is no occasion of scandal in him.

11. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth: Because darkness hath blinded his eyes:

12. I write unto you, little children, because your sins are forgiven you for his name's sake.

13. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one.

14. I write unto you, babes, because ye have known the father. I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15. Love not the world, neither the things that are in the world. If any man love the world, the charity of the father is not in him.

16. For all that is in the world, is the lust of the flesh, and the lust of the eyes, and the pride of life; which is not of the father, but is of the world.

17. And the world passeth away, and the lust thereof. But he that doeth the will of God, abideth for ever.

\* The time since the Appearance of Christ until the Day of Judgment is called the last Hour,

18. Little children, it is the last hour: \* And as ye have heard that anti-christ cometh, even now there are many anti-christs; whence we know, that it is the last hour.

19. They went out from us, but they were not of us. For if they had been of us, they would doubtless have continued with us: But they went out, that it might appear they were not all of us.

20. But



20. But ye have an unction from the holy one, and ye know all things.

21. I have not written unto you, as unto men who are ignorant of the truth, but as unto such as know it, and know that no lie cometh from the truth.

22. Who is a liar, but he that denieth that Jesus is Christ? He is anti-christ, that denieth the father and the son.

23. Whosoever denieth the son, hath not the father: He that confesseth the son, hath the father also.

24. Let that which ye have heard from the beginning abide in you: If that which ye have heard from the beginning abide in you, ye also shall abide in the son and in the father.

25. And this is the promise which he hath made unto us, even life eternal.

26. These things have I written unto you concerning those who seduce you.

27. But let the unction \* which ye have received of him, abide in you. And ye have no need that any should teach you: † But as this unction teacheth you concerning all things, and is truth, and is no lie. And as he hath taught you, abide in him.

28. And now, little children, abide in him; that when he shall appear, we may have assurance, and not be confounded by him at his coming.

29. If ye know that he is just, know also that every one who doeth justice is born of him.

### C H A P. III.

1. **B**Ehold what marks of his charity hath the father given unto us, that we shoud be called the children of God, and be so in effect. For which reason the world knew us not, because it knoweth him not.

2. Dearly beloved, now are we the children of God, and it hath not yet appeared, what we shall be. We know that when he shall appear, we shall be like him; because we shall see him as he is.

3. And every man that hath this hope in him, sanctifieth himself, as he also is holy.

4. Whosoever committeth sin, committeth injustice also: And sin is injustice.

5. And ye know that he hath appeared, that he might take away our sins: And sin is not in him.

6. Whosoever abideth in him, sinneth not: And whosoever sinneth, hath not seen him, nor known him,

7. Little

\* i. e. The Holy Ghost.  
† Jesus Christ told his Disciples, John 16. that he had many things to tell them which they could not bear as yet, but when the Holy Ghost would come, he would teach them all things. St. John here alludes to the said Passage, and calls the Holy Ghost the Unction which shall teach them all things, so as that they need not to be taught by any Body else.  
|| i. e. Sheweth by his wicked Works that he hath neither seen nor known Jesus Christ, as he ought.

7. Little children, let no man deceive you. He that doeth justice, is just; as he also is just.

8. He that committeth sin, is of the devil: For the devil sinneth from the beginning. The son of God appeared to the end he might destroy the works of the devil.

\* Sup. Mo-  
rally speaking:  
Because the  
true Children  
of God abhor  
and detest Sin,  
which is pro-  
perly speaking,  
the Work of  
the Children  
of the Devil.  
a The Epistle  
for St. Poly-  
carp, Jan. 26.  
† l. e. Of the  
Devil.  
b The Epistle  
the second  
Sunday after  
Pentecost.  
|| Because the  
hatred he bears  
him prompts  
him to mur-  
der.

9. Whosoever is born of God, committeth no sin: \* Because his seed abideth in him, and he cannot sin, because he is born of God.

10. By this the children of God, and the children of the devil are made known. Whosoever is not just, is not of God, and whosoever loveth not his brother:

a 11. For this is the declaration which ye heard from the beginning, that ye should love one another:

12. Not as Cain, who was of the wicked one, † and slew his brother. And for what slew he him? Because his works were evil, and those of his brother were just.

b 13. Be not surprised, brethren, if the world hate you.

14. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death:

15. Whosoever hateth his brother, is a murderer. || And ye know that no murderer hath eternal life abiding in him.

16. By this we know the charity of God, because he laid down his life for us: And we ought to lay down our lives for our brethren.

17. He that hath the substance of this world, and seeth his brother in need, and shutteth up his bowels from him; how doth the charity of God dwell in him?

18. My little children, let us not love in word, nor with the tongue only, but in deed, and in truth.

19. By this we know that we are of the truth; and shall assure our hearts before him.

20. For if our heart reproach us, God is greater than our heart, and knoweth all things.

21. Dearly beloved, if our heart reproach us not, we have confidence in God;

22. And whatsoever we ask, we shall receive of him; because we keep his commandments, and do those things that are pleasing in his sight.

23. And this is his commandment, that we should believe in the name of his son Jesus Christ; and that we should love one another, as he hath commanded us.

24. And he that keepeth his commandments, abideth in Christ, and Christ in him: And we know by the spirit which he gave us, that he abideth in us.

C H A P.

C H A P. IV.

1. **D**early beloved, believe not every spirit, but try the spirits whether they are of God: For many false prophets are gone out into the world.

2. By this is the spirit of God known: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

3. And every spirit that destroyeth Jesus, is not of God; and this is the anti christ, whereof ye heard that he cometh, and even now he is in the world.

4. Ye are of God, little children, and have overcome him, because he that is in you is greater than he that is in the world.

5. They are of the world: Therefore speak they of the world, and the world heareth them:

6. We are of God. He that knoweth God, heareth us: He that is not of God, heareth us not: By this we know the spirit of truth, and the spirit of error.

7. Dearly beloved, let us love one another: Because *The Epistle on* charity is of God. And every one that loveth, is *Low-Sunday.* born of God, and knoweth God.

8. He that loveth not, knoweth not God: For God is love.

9. By this was the charity of God manifested in us, inasmuch as he sent his only son into the world, that we might live by him.

10. Herein is charity, not that we have loved God, but because God loved us first, and sent his son to be the propitiation for our sins.

11. Dearly beloved, if God so loved us, we ought also to love one another.

12. No man hath ever seen God. If we love one another God dwelleth in us, and his charity is perfected in us.

13. By this we know that we dwell in him, and he in us: Because he hath given us of his spirit.

14. And we have seen, and we do testify, that the father hath sent his son to be the saviour of the world.

15. Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God.

16. And we have known, and believed the charity which God hath for us. God is charity: And he that dwelleth in charity, dwelleth in God, and God in him.

17. By this is the charity of God made perfect in us, that we may have assurance in the day of judgment: Because as he is, so are we in this world.

18. There

18. There is no fear in charity : But perfect charity casteth out fear : Because fear hath torment. Now he that feareth, is not perfect in charity.

19. Let us then love God, because God loved us first.

20. If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?

21. And this commandment have we from God that he who loveth God, should love his brother also.

C H A P. V.

1. **W**Hosoever believeth that Jesus is the Christ, is born of God. And whosoever loveth him that begat him, loveth him also that is born of him.

2. By this we know that we love the children of God, seeing that we love God and keep his commandments.

3. For our love to God appeareth when we keep his commandments : And his commandments are not grievous.

4. For whatsoever is born of God, overcometh the world : And this is the victory that overcometh the world, even our faith.

5. Who is he that overcometh the world, but he that believeth that Jesus is the son of God ?

6. This is he, who came by water and blood, even Jesus Christ : Not by water only, but by water and blood. And it is the spirit, who beareth witness, that Christ is truth.

7. For there are three which bear witness in heaven : The father, the word, and the Holy Ghost ; and these three are one.

8. And there are three that bear witness in earth : The spirit, and the water, and the blood : And these three are one.

9. If we receive the testimony of men, the testimony of God is greater : Now this is that greater testimony, which God hath testified of his own son.

10. He that believeth in the son of God, hath the testimony of God in himself. He that believeth not the son, maketh him \* a liar : Because he believeth not the testimony which God hath testified of his son.

11. And this is the testimony that God hath given to us eternal life. And this life is in his son.

12. He that hath the son, hath life : He that hath not the son, hath not life.

13. These things write I unto you, that ye may know, that ye, who believe in the name of the son of God, have eternal life.

14. And we have this confidence in him, that what soever we shall ask according to his will, he heareth us.

15. And we know that he heareth us in whatsoever we shall ask: We know also that he granteth the petitions which we present unto him.

16. He that knoweth, that his brother committeth a sin which is not unto death, let him ask, and life shall be given to him, who sinneth not unto death. There is a sin unto death: † I do not say that any should pray for it.

17. Every iniquity is a sin: And there is a sin unto death.

18. We know that every one who is born of God, sinneth not: But the generation of God ¶ preserveth him, and the wicked one toucheth him not.

19. We know that we are of God: And the whole world lieth in wickedness.

20. And we know that the son of God is come, and hath given us sense to understand the true God, and eternal life.

21. Little children, keep your selves from idols. Amen.

† St. John alludes here to the great Ex-communication used by the Jews called Maran-atha, into which, when any Man fell, no Man was allowed to Pray for him; because they supposed that such a Man was to be cut off by some sudden Judgment from God.  
¶ i. e. The Grace received in Regeneration by Baptism, which is of God's Institution, preserveth them.

T H E

# Second Epistle of St. JOHN

## the Apostle.

## C H A P. I.

1. **T**H E priest to dame Electa, and to her children, whom I love in the truth; and not I only, but also all such as have known the truth.

2. For the truth's sake which dwelleth in us, and shall be with us for ever.

3. Grace be with you, and mercy, and peace from God the father, and from Christ Jesus the son of the father, in the truth and in charity.

4. I rejoiced very much, that I found of thy children walking in the truth, as we have received a commandment from the father:

5. And now I beseech thee, madam, (not that I write a new commandment unto thee, but that which we had from the beginning) that we love one another.

6. And this is charity, that we walk according to his commandments. For this is the commandment, that as ye have heard from the beginning, ye should walk in it.

7. For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh. This is a seducer and an anti-christ.

8. Look to your selves that ye lose not *the fruit* of the good works which ye have done; but that ye receive a full reward.

9. Whosoever draweth back, and continueth not in the doctrine of Christ, hath not God: He that continueth in the doctrine, the same hath both the father and the son.

10. If any man come unto you, and bring not this doctrine, receive him not into your house, nor say unto him: God save you.

11. For he that saith unto him, God save you, communicateth with his wicked works.

12. Having many things to write unto you, I would not commit them to paper and ink: For I hope to be with you, and to speak face to face: That your joy may be full.

13. The children of thy sister Electa salute thee.  
Amen.

# Third Epistle of St. JOHN the Apostle.

C H A P. I.

1. **T**H E priest unto the well beloved Gaius, whom I love in the truth.

2. Dearly beloved, I pray that thou mayest prosper in all things, and be in health, even as thy soul prospereth.

3. I was exceedingly glad when the brethren came, and testified of the truth which is in thee, even as thou walkest in the truth.

4. I have no greater consolation, than to hear that my children walk in the truth.

5. Dearly beloved, thou art faithful in performing good offices to the brethren, and above all to the strangers.

6. Who gave testimony of thy charity in the face of the church; whom thou doest well to bring on in their journey after a manner worthy of God.

7. For they went away for his name's sake, and took nothing from the Gentils.

8. We ought therefore to receive such persons, that we might be fellow-helpers to the truth.

9. Perhaps I should have written thereof to the church: But Diotrephes, who affecteth to be chief among them, receiveth us not.

10. Wherefore if I come, I will make him sensible of the works which he doeth, prating against us with malignant words: And as if these things were not enough for him, he receiveth not the brethren, and forbiddeth those that do, and casteth them out of the church.

11. Dearly beloved, do not follow that which is evil, but that which is good. He that doeth well is of God: But he that doeth evil hath not seen God.

12. Demetrius hath a good character from all men, and from the truth it self, yea and we bear him witness also; and thou knowest that our witness is true.

13. I had many things to write unto you: But I would not write unto you with pen and ink:

14. Because I hope to see you soon, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

# THE Catholick Epistle of St. JUDE the Apostle.

## C H A P. I.

1. **J**UDE the servant of Jesus Christ, and brother of James, to the beloved in God the father, and preserved and called by Christ Jesus.

2. Mercy unto you, and peace and charity be accomplished.

3. Dearly beloved, being very solicitous to write unto you concerning your common salvation, it was necessary I should write unto you, for to exhort you to contend earnestly for the faith which was once delivered unto the Saints.

4. For there crept in unawares certain impious men (long since appointed for this condemnation) who change the grace of God into lasciviousness, and deny our only sovereign and Lord Jesus Christ.

5. Now I would put you in mind, tho' ye once knew all, that Jesus having saved the people out of the land of Egypt, did afterwards destroy those who believed not:

6. And the angels who kept not their principality, but forsook their own habitation, he hath reserved in everlasting chains under darkness, for the judgment of the great day.

7. Even as Sodom, and Gomorrha, and their neighbouring cities in like manner, giving themselves over to fornication, and thirsting after other flesh, \* were made an example, in suffering the pain of eternal fire.

*\* i. e. Men  
abusing their  
own Bodies  
with other  
Men.*

8. In like manner also these men do indeed defile the flesh, and despise dominion, and blaspheme majesty.

9. When Michael the arch-angel disputed and contended with the devil about the body of Moses, he durst not pronounce a sentence of blasphemy against him; but said: The Lord command thee.

10. But these men speak evil of the things which they know not: And like brute beasts, defile themselves with the very things which they naturally know.

11. Wo<sup>be</sup> to them, for they have followed the way of Cain, and ran greedily into the error of Balaam for a reward, and perished in the contradiction of Core.

12. These are spots in their feasts, living together without fear, feeding themselves, clouds without  
water,



water, which are carried about by the winds, autumn trees, unfruitful, twice dead, plucked up by the roots.

13. Raging waves of the sea, foaming out their own shame wandering stars; for whom the mist of darkness is reserved for ever.

14. Now Enoch, the seventh \* from Adam prophesied of these, saying: Behold the Lord cometh with thousands of his saints. *\* i. e. Who was the seventh Generation from Adam.*

15. To execute judgment upon all men, and to convince all the wicked of their ungodly deeds, which they have wickedly committed, and of all the hard words, which wicked sinners have spoken against God: *Adams.*

16. These are murmurers, complainers, who walk after their lusts, and whose mouth speaketh proud words, admiring persons for gain sake.

17. But as to you, dearly beloved, be mindful of the words, which were spoken before by the Apostles of our Lord Jesus Christ. *The Epistle on St. Silverius's Day, June 20.*

18. Who told you, that in the last time there shall come scoffers, walking after their own lusts in ungodliness.

19. These are they, who separate themselves, sensual men, who have not the spirit. †

20. But ye, beloved, edify your selves upon your most holy faith, pray in the Holy Ghost. *† Sup. Of God.*

21. Keep your selves in the love of God, waiting for the mercy of our Lord Jesus Christ unto eternal life.

22. And reprove those who are judged.

23. But save these, snatching them out of the fire. And have pity on those with fear; hating even the garment which is spotted by the flesh.

24. Now unto him who is able to preserve you from sin, and to present you spotless in the presence of his glory with joy at the coming of our Lord Jesus Christ;

25. To God alone our Saviour, thro' Jesus Christ our Lord be glory and majesty, dominion and power before all ages, and now, and for ever and ever. Amen.

# Apocalipfe; or, The Revelation of St. JOHN the Apostle.

## C H A P. I.

*The Epistle on Michaelmas Day, Sep. 29. and on the Apparition of St. Michael, May 8.* 1. **T**H E revelation of Jesus Christ, which God gave him; to shew unto his servants things which must soon come to pass, and which he manifested by his angel sent unto his servant John, 2. Who bare witness of the word of God, and of all things whatsoever he had seen concerning Jesus Christ.

3. Blessed is he that readeth, and heareth the words of this prophecy, and observeth the things which are written therein: For the time is at hand.

4. John to the seven churches, which are in Asia. Grace be unto you, and peace from him, which is, and which was, and which is to come; and from the seven spirits, which are before his throne;

5. And from Jesus Christ, who is the faithful witness, the first-born of the dead, and the prince of the kings of the earth: Who loved us, and washed us from our sins in his own blood.

6. And hath made us a kingdom and priests unto God and his father: To him be glory and dominion for ever and ever. Amen.

7. Behold he cometh in the clouds, and every eye shall see him, even they that pierced him: And all the tribes of the earth shall lament over him: Even so: Amen.

8. I am Alpha and Omega, saith the Lord God almighty, which is, and which was, and which is to come.

9. I John, who am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Island, called Phatmos, for the word of God, and for the testimony of Jesus.

10. I was in the spirit on the Lord's day, and I heard behind me a great voice, like the voice of a trumpet.

11. Saying: What thou seest write in a book, and send it to the seven churches, which are in Asia; to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

\* *Sup. Whose was.*

12. And I turned about to see the voice that spake with me. And when I had turned, I saw seven golden candlesticks.

13. And

13. And in the midst of the seven golden candlesticks, one like unto the son of man, clothed with a long robe, and girt about the paps with a golden girdle.

14. His head and his hair were as white as woul and snow, and his eyes were like a flame of fire.

15. And his feet like fine brasa when taken out of a fiery furnace, and his voice was as the voice of many waters:

16. And he had in the right hand seven stars, and there went forth out of his mouth a sharp two-edged sword: And his countenance was like the sun, when it shineth in its full strength.

17. And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying, Fear not: I am the first and the last.

18. And he that liveth: And I was dead; and behold I am alive forever and ever, and I have the keys of death and of hell.

19. Therefore write the things which thou hast seen, and the things that are, and the things that must come to pass hereafter.

20. *This is the mystery of the seven stars which thou hast seen in my right hand, and of the seven golden candlesticks: The seven stars are the angels of the seven churches: And the seven candlesticks are the seven churches.*

\* i. e. The Bishops of the seven Churches: For as Angels are so called, because they are God's Messengers

## CHAP. II.

1. **T**O the angel of the church of Ephesus write: Thus saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

sent to deliver his will to certain People on Earth, so the Bishops were

2. I know thy works, and thy labour, and thy patience, and that thou can'st not bear the wicked: And thou hast tried those, who say they are Apostles, and are not: And thou hast found them liars:

sent by Christ's Institution as Messengers to

3. And thou hast patience, and hast suffered for my name's sake, and hast not failed.

declare his will to Mankind.

4. But this I have against thee, that thou hast left thy first charity.

† This was a Set of Heretics who had

5. Remember therefore, from whence thou art fallen, and do penance, and practise thy first works: Else I will come unto thee, and will remove thy candlestick out of its place, except thou doest penance.

embraced the Errors of Nicholai

6. But this thou hast, that thou hatest the deeds of the Nicolaitans, † which I also hate.

of the seven Deacons chosen by the Apostles:

7. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh

See Acts

will I give to eat of the tree of life, which is in the paradise of my God.

8. And to the angel of the church of Smyrna write: Thus saith the first and the last, which was dead, and is alive.

9. I know thy tribulation, and thy poverty, but thou art rich: And thou art blasphemed by those, who say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of those things which thou shalt suffer. Behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful to death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the spirit saith unto the churches: He that overcometh shall not be hurt by the second death.

12. And to the angel of the church of Pergamus write: Thus saith he, who hath the sharp two-edged sword:

13. I know where thou dwellest, where the seat of Satan is: And thou holdest fast my name, and hast not denied my faith, even in those days, when Antipas my faithful Martyr was slain among you, where Satan dwelleth.

\* Sup. Things offered to the Idols.

14. But I have a few things against thee, which is, that thou hast there men that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, that is, to eat, \* and to commit fornication:

15. So hast thou also men that hold the doctrine of the Nicolaitans.

† It was customary among the Greeks to give a black Counter to such as were condemned to Punishment, and a white Counter to those they absolved or declared Innocent of any Crime. St. John alludeth to the same Custom here.

16. Do thou likewise penance: Else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the spirit saith unto the churches: To him that overcometh will I give hidden manna, and will give him a white counter: † And on the counter a new name written, which no man knoweth, but he that receiveth it.

18. And to the angel of the church of Thyatira write: Thus saith the son of God, who hath eyes like a flame of fire, and whose feet are like fine brails.

19. I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and that thy last works surpass the former.

20. But I have a few things against thee, which is that thou sufferest the woman Jezabel, which calleth herself a prophetess, to teach, and to seduce my servants,

vants, to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her time to do penance, and she would not repent her of her fornication.

22. Behold I will cast her into a bed, and such as commit adultery with her shall be in very great tribulation, except they do penance for their deeds.

23. And I will kill her children with death, and all the churches shall know, that I am the searcher of reins, and hearts: And I will give unto every one of you according to your works. But I say unto you,

24. And to the rest, who are in Thyatira, as many of you as have not this doctrine, and have not known the depth of Satan, as they say, I will not lay any other burthen upon you:

25. Nevertheless hold fast that which ye have till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

27. And he shall rule them with an iron rod, and they shall be broken to shivers, as the potter's vessel.

28. Even as I have received of my father: \* And I will give him the morning star. †

29. He that hath an ear, let him hear what the spirit saith unto the churches.

### C H A P. III.

1. **A**ND to the angel of the church of Sardis write: Thus saith he, who hath the seven spirits of God, and the seven stars: I know, thy works: Thou hast the name of being alive, but thou art dead. ||

2. Be vigilant, and strengthen the rest who are ready to die: For I do not find that thy works are perfect in the sight of my God.

3. Remember therefore how thou hast received, and heard, and observe, and do penance. For if thou dost not watch, I will come unto thee as a thief, and thou shalt not know at what hour I will come.

4. But thou hast a few names in Sardis, which have not defiled their garments: And they shall walk with me in white apparel, because they are worthy.

5. He that overcometh, shall be thus clothed in white apparel, and I will not strike his name out of the book of life, and I will confess his name before my father, and before his angels.

6. He that hath an ear, let him hear what the spirit saith unto the churches.

\* Sup. The Power to rule all Nations.

† i. e. He shall shine in Heaven as bright as the

Morning Star doth in the Firmament.

|| Sup. In thy Sins.

7. And to the angel of the church of Philadelphia write: Thus saith the holy and the true, who hath the key of David: Who openeth, and no man shutteth; shutteth, and no man openeth.

8. I know thy works. Behold I have set before thee an open door, which no man can shut: because thou hast a little virtue, and hast kept my word, and hast not denied my name.

9. Behold I will cause those of the synagogue of Satan, which say they are Jews, and are not; but do lie: Behold I *say* I will cause them to come, and to adore at thy feet, and they shall know that I have loved thee.

10. For as much as thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.

11. Behold I come quickly: Hold fast that which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of Heaven from my God, and my own new name.

13. He that hath an ear, let him hear what the spirit saith unto the churches.

\* i. e. *The Truth it self.*

14. And to the angel of the church of Laodicea write: Thus saith the Amen, \* the faithful and true witness, which is the principle of God's creature.

15. I know thy works, that thou art neither hot nor cold: I would thou wert cold or hot:

16. But because thou art luke-warm, and neither cold nor hot, I will begin to spew thee out of my mouth.

17. Thou sayest: I am rich, and wealthy, and want for nothing: And thou knowest not, that thou art wretched, and miserable, and poor, and blind, and naked,

18. I counsel thee to buy of me gold tried in the fire, that thou mayest become rich; and be clothed in white apparel, that the shame of thy nakedness may not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19. I rebuke and chasten such as I love: Be zealous therefore, and do penance.

† i. e. *At the Door of Men's Hearts.*

20. Behold I stand at the door † and knock: If any man hear my voice, and open the door for me, I will come into him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne: Even as I overcame, and sat with my father in his throne.

22. He that hath an ear, let him hear what the spirit saith unto the churches.

## C H A P. IV.

1. **A**fter this I beheld, and saw a door open in heaven: And the first voice, which I heard, was like that of a trumpet which spake to me, saying: Come up hither, and I will shew thee things which must come to pass hereafter.

2. And immediately I was *caught up* in the spirit: And behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat, was to look upon like a jasper, and a sardine stone: And there was a rainbow round about the throne like in appearance to an emerald.

4. And round about the throne were four and twenty seats; and upon the seats sat four and twenty elders, clothed in white raiment, and on their heads were golden crowns.

5. And from the throne proceeded lightnings, and voices, and thunders: And before the throne were seven lamps burning, which are the seven spirits of God.

6. And over against the throne there was a sea of glass, like chrystal: And in the midst of the throne, and round about the throne, four beasts full of eyes before and behind.

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And each of the four beasts had six wings: And they were full of eyes round about, and within: And they had no rest day and night, saying: Holy, holy, holy, Lord God almighty, which was, and which is, and which is to come.

9. And when those beasts gave glory, and honour, and thanks to him that sitteth on the throne, and liveth for ever and ever,

10. The four and twenty elders fell down before him that sat on the throne, and adored him that liveth for ever and ever, and they laid down their crowns before the throne, saying:

11. Thou art worthy O Lord our God, to receive glory, and honour, and power: Because thou hast created all things, and for thy will they were, and have been created.

C H A P. V.

1. **A**ND I saw in the right hand of him that sat on the throne, a book written on the inside and outside, sealed with seven seals.

2. And I saw a mighty angel, which said with a loud voice: Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, or in earth, nor under the earth, was able to open the book, nor to look thereon.

4. And I wept much, because no man was found worthy to open the book, nor to behold it.

5. And one of the elders said unto me: Weep not: Behold, the lion of the tribe of Judah hath conquered, in order to open the book, and to loose the seven seals thereof.

*The Epistle on  
all Hallows  
Eve.*

6. And I beheld, and saw in the midst of the throne, and of the four beasts, and in the midst of the elders, a lamb standing as if it had been slain, having seven horns, and seven eyes; which are the seven spirits of God, sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had opened the book, the four beasts, and the four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of perfumes, which are the prayers of the Saints:

9. And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof: Because thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation:

10. And hast made us unto our God a kingdom and priests: And we shall reign on the earth.

11. And I beheld, and heard the voice of many angels round about the throne, and of the beasts, and of the elders: And the number of them was thousands of thousands.

12. Saying with a loud voice: Worthy is the lamb which was slain to receive power, and divinity, and wisdom, and strength, and honour, and glory, and blessing.

*The Epistle in  
a Votive  
Mass of the  
Holy Angels.*

13. And every creature which is in heaven, and upon the earth, and under the earth, and such as are in the sea, and the things that are in it, heard I all of them, saying: Blessing, and honour, and glory, and



and power be unto him, that sitteth upon the throne and unto the lamb for ever and ever.

14. And the four beasts said, Amen: And the four and twenty elders fell down on their faces, and adored him that liveth for ever and ever.

C H A P. VI.

1. **A**ND I saw that the lamb had opened one of the seven seals, and I heard one of the four beasts, saying with a voice as it were of thunder: Come, and see.

2. And I saw: And behold a white horse, and he that sat on him, had a bow, and a crown was given unto him, and he went forth to conquer.

3. And when he had opened the second seal, I heard the second beast, saying: Come, and see.

4. And there went out another horse that was sorrel: And to him that sat thereon, was granted to take away peace from the earth, that men might kill one another, and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast, saying: Come, and see. And behold a black horse: And he that sat on him, held a pair of ballances in his hand.

6. And I heard as it were a voice in the midst of the four beasts, saying: Two pound of wheat for a penny, and six pound of barley for a penny, and the wine and the oil hurt not.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast, saying: Come, and see.

8. And behold a pale horse: And the name of him that sat thereon was death, and hell followed him, and power was given unto him over the four parts of the earth, to kill with the sword, with hunger, and with death, and with the beasts of the earth.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they gave thereof,

10. And they cried with a loud voice, saying; How long O Lord (holy and true) dost thou not judge, and avenge our blood on them that dwell on the earth.

11. And white robes were given unto every one of them: And it was said unto them, that they should rest yet a little while, until their fellow-servants, and their brethren, which were to be killed as they were, had filled up their number.

12. And

12. And I beheld, when he had opened the sixth seal: And lo there was a great earthquake, and the sun became black as hair sackcloth, and the moon all became as blood:

13. And the stars fell from heaven upon the earth, as a fig-tree droppeth its green figs, when it is shaken by a mighty wind:

14. And heaven withdrew, as a scroll rolled up: And every mountain and island were removed out of their places:

15. And the kings of the earth, and the princes, and the chief captains, and the rich men, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains:

16. And they say unto the mountains and rocks: Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the lamb:

17. For the great day of their wrath is come, and who shall be able to stand before them?

C H A P. VII.

*The Epistle on  
All Saints  
Day.*

1. **A**fter these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they might not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God: And he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea,

3. Saying: Hurt not the earth, and the sea, nor the trees, till we seal the servants of our God in their fore-heads.

4. And I heard the number of them that were sealed, being an hundred and forty four thousand, of all the tribes of the children of Israel.

5. There were of the tribe of Juda twelve thousand sealed: Of the tribe of Ruben twelve thousand sealed: Of the tribe of Gad twelve thousand sealed:

6. Of the tribe of Aser twelve thousand sealed: Of the tribe of Nephthali twelve thousand sealed: Of the tribe of Manasse twelve thousand sealed:

7. Of the tribe of Simeon twelve thousand sealed: Of the tribe of Levy twelve thousand sealed: Of the tribe of Issachar twelve thousand sealed:

8. Of the tribe of Zabulon twelve thousand sealed: Of the tribe of Joseph twelve thousand sealed: Of the tribe of Benjamin twelve thousand sealed:

9. After

9. After this I saw a great multitude, which no man could number of all nations, and tribes, and people, and tongues, stand before the throne, and before the lamb, clothed in white robes, and palms in their hands.

10. And they cried with a loud voice, saying: Salvation to our God which sitteth upon the throne, and unto the lamb.

11. And all the angels stood round about the throne, and the elders, and the four beasts: And they fell on their faces before the throne, and adored God,

12. Saying: Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever, Amen.

13. And one of the elders answered, and said unto me: Who are these, that are clothed in white robes? *The Epistle for many Martyrs.* And whence came they?

14. And I said unto him: My Lord, thou knowest. And he said unto me: These are they which came out of great tribulation, and have washed their robes, and whited them in the blood of the lamb.

15. For which reason they are before the throne of God, and serve him day and night in his temple: And he that sitteth on the throne, shall dwell among them.

16. They shall hunger no more, nor thirst, neither shall the sun light on them, nor any heat:

17. For the lamb, which is in the midst of the throne, shall feed them, and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes.

## CHAP. VIII.

1. **A**ND when he had opened the seventh seal, there was a silence in heaven, about the space of half an hour.

2. And I saw seven angels standing before God; and seven trumpets were given unto them.

3. And there came another angel, and stood before the altar, having a golden censer: And much incense was given unto him, that he might offer the prayers of all the Saints upon the golden altar, which is before the throne of God.

4. And the smoke of the incense of the prayers of the Saints ascended up before God out of the angels hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were thunders, and voices, and lightnings, and a great earthquake.

6. And

6. And the seven angels who had the seven trumpets, prepared themselves to sound.

7. And the first angel sounded, and there issued hail and fire mix'd with blood, and they were cast upon the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all the green grass was burnt up.

8. And the second angel sounded, and there was cast into the sea as it were a great mountain burning with fire, and the third part of the sea became blood :

9. And the third part of the creatures which lived in the sea, died, and the third part of the ships were destroyed.

10. And the third angel sounded: And there fell a great star from heaven which burn'd like a torch, and it fell upon the third part of the rivers, and upon the fountains of waters.

11. And the name of the star is called worm-wood; and the third part of the waters became wormwood: And many men died of the waters, because they became bitter.

12. And the fourth angel sounded: And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and a third part of the day, and of the night likewise, shone not.

13. And I beheld and heard the voice of an eagle flying thro' the midst of heaven, saying with a loud voice: Wo, wo, wo be to the inhabitants of the earth, by reason of the other voices of the three angels, which were yet to sound the trumpet.

## C H A P. IX.

1. **A**ND the fifth angel sounded: And I saw a star fall from heaven unto the earth, and to it was given the key of the bottomless pit.

2. And it opened the bottomless pit: And the smoke of the pit went up as the smoke of a great furnace: And the sun and the air were darkened by the smoke of the pit.

3. And there came locusts out of the smoke of the pit into the earth; and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them, that they should not hurt the grass of the earth, nor any green thing, nor any tree: But only the men who have not the seal of God in their foreheads:

5. And they were charged not to kill them, but to torment them five months: And their torment was

as the torment of a scorpion when he striketh a man.

6. And in those days shall men seek death, and shall not find it: And they shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared for battle: And on their heads they had as it were crowns like gold: And their faces were as the faces of men.

8. And they had hair as the hair of women; and their teeth were as the teeth of lions.

9. And they had breast-plates, as it were breast-plates of iron, and the noise of their wings was as the noise of chariots of many horses running to battle.

10. And they had tails like scorpions, and there were stings in their tails: And their power was to hurt men five months.

11. And they had a king over them, the angel of the bottomless pit, whose name in Hebrew, is Abaddon, in Greek, Apollyon, and in Latin, Exterminans, *that is to say, the destroyer.*

12. One wo is past, and behold two woes more are to come hereafter.

13. And the sixth angel sounded: And I heard a voice from the four horns of the golden altar, which is before the eyes of God.

14. Saying unto the sixth angel, who had the trumpet: Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which are prepared for an hour, and a day, and a month, and a year, to slay the third part of men.

16. And the number of the army of the horsemen was two hundred millions. And I heard the number of them.

17. And thus I saw the horses in the vision: And they that sat on them had breast-plates of fire, and of hyacinth, and brimstone: and the heads of their horses were as the heads of lions: And out of their mouths issued fire, and smoke, and brimstone.

18. And by these three scourges of fire, and of smoke, and of brimstone, which issued out of their mouths, was the third part of men slain.

19. For the power of the horses is in their mouths, and in their tails: For their tails are like serpents, having heads: And with these they annoy.

20. And the rest of the men, which were not killed by these scourges, have not done penance for the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone,

stone, and wood, which can neither see, nor hear, nor walk :

21. Neither have they done penance for their murders, nor for their forceries, nor for their fornication, nor for their thefts :

C H A P. X.

1. **A**ND I saw another mighty angel come down from heaven, clothed with a cloud, having a rain-bow upon his head ; and his face was as the sun, and his feet as pillars of fire :

2. And he had in his hand a little book open : And he set his right foot upon the sea, and his left on the land :

3. And he cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write : And I heard a voice from heaven saying unto me : Mark the things which the seven thunders uttered, but write them not.

5. And the angel, which I saw stand upon the sea, and upon the land, lifted up his hand to heaven :

6. And swore by him who liveth for ever and ever, who created heaven, and the things that are in it, and the earth, and the things that are in it, and the sea, and the things that are in it, and there shall be time no longer :

7. But that in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath deciaied by his servants the prophets.

8. And I heard a voice from heaven, which spake to me again, and said : Go, and take the little book which is open out of the hand of the angel, which standeth upon the sea and upon the land.

9. And I went unto the angel, and said unto him : Give me the book. And he said unto me : Take it, and eat it up : And it shall make thy belly bitter, but in thy mouth it shall be as sweet as honey :

10. And I took the book out of the angels hand, and eat it up : And it was in my mouth sweet as honey : And so soon as I had eaten it, my belly waxed bitter :

11. And he said unto me : Thou must prophecy again unto nations, and peoples, and tongues, and to many kings.

## C H A P. XI.

1. **A**ND there was given me a reed like unto a rod, and it was laid unto me: Rise, and measure the temple of God, and the altar, and such as worship therein.

2. But the court, which is without the temple, cast out, and measure it not: For it is given unto the Gentils, and they shall tread under foot the holy city forty two months:

3. And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and sixty days, clothed in sackcloth.

4. These are the two olive-trees, and the two candlesticks, which stand before the Lord of the earth.

5. And if any man will hurt them, there shall fire proceed out of their mouth, and devour their enemies: And if any man will hurt them, he must thus be slain.

6. These have power to shut heaven, that it rain not in the days of their prophecy: And they have power over waters, to turn them into blood, and to smite the earth with all sorts of plagues as often as they will.

7. And when they shall have finished their testimony, the beast which cometh up out of the bottomless pit, shall wage war with them, and shall overcome them, and kill them.

8. And their bodies shall lie in the streets of the great city, which spiritually † is called Sodom and Egypt, where also their Lord was crucified.

† i. e. *In the mystical Sense.*

9. And men of different tribes, and peoples, and tongues, and nations, shall see their bodies three days and an half, and shall not suffer their bodies to be laid in graves.

10. And the inhabitants of the earth, shall rejoice over them, and make merry, and shall send presents one to another, because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half, the spirit of life from God entered into them: And they stood upon their feet, and great fear fell upon those who saw them.

12. And they heard a loud voice from heaven, saying unto them: Come up hither. And they went up into heaven in a cloud: And their enemies saw them.

13. And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand men: And the rest

rest were seized with fear, and gave glory to the God of heaven.

14. The second wo is past, and behold the third wo shall come quickly:

15. And the seventh angel sounded: And there were great voices in heaven, saying: The kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever. Amen.

16. And the four and twenty elders, who sit in their thrones before God, fell upon their face; and adored God, saying:

17. We give thee thanks; O Lord God almighty, who art, and who wast, and who art to come: Because thou hast taken to thee thy great power, and hast reigned:

18. And the nations were angry, and thy wrath is come, and the time for judging the dead, and for rewarding thy servants the prophets, and the saints, and those who fear thy name, both small and great, and for exterminating those, who have corrupted the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of the covenant, and there were lightnings and voices, and an earthquake, and great hail,

## C H A P. XII.

1. **A**ND there appeared a great wonder in heaven: A woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child, cried travelling in birth, and pained to be delivered,

3. And there appeared another wonder in heaven: And behold a great red dragon, having seven heads and ten horns and seven crowns upon his heads:

4. And his tail drew the third of the stars of heaven, and cast them to the earth: And the dragon stood before the woman which was in labour, that he might devour her child, when she was delivered.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: And her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she had a place prepared for her by God, that she might there be fed a thousand two hundred and sixty days.

7. And there was a great battle in heaven, Michael,  
and



and his angels fought with the dragon, and the dragon fought, and his angels:

8. And they prevailed not, neither found they place any more in heaven.

9. And this great dragon, the old serpent, which is called the devil, and Satan, who seduceth the whole world, was cast down to the earth, and his angels were cast down with him.

10. And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: For the accuser of our brethren, which accused them before our God day and night, is cast down.

11. And they overcame him by the blood of the lamb, and by the word of his testimony, and they spared not their lives even unto death.

12. Therefore rejoice ye heavens, and ye that dwell in them. Wo be to the earth, and to the sea: For the devil is come down unto you, full of wrath, knowing that he hath but a short time.\*

\* Sup. To  
seduce Men.

13. And when the dragon saw that he was cast down to the earth, he persecuted the woman, which brought forth the man-child.

14. And to the woman were given two wings of a great eagle, that she might fly to her own place in the wilderness, where she is fed for a time, and times, and half a time, † from the face of the serpent.

† i. e. A  
Year, two  
Years, and half  
a Year.

15. And the serpent cast water out of his mouth like a river after the woman, that he might cause her to be carried away by the flood.

16. And the earth helped the woman, and it gaped, and swallowed up the river which the dragon cast out of his mouth.

17. And the dragon was angry with the woman, and he went away to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18. And he stood upon the sand of the sea.

### C H A P. XIII.

1. **A**ND I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads names of blasphemy.

2. And the beast which I saw, was like a leopard, and his feet were like the feet of a bear, and his mouth like the mouth of a lion. And the dragon gave him his strength, and great power.

3. And I saw one of his heads as it were mortally wounded, and his mortal wound was healed. And all the earth followed the beast with admiration.

4. And they adored the dragon, which gave power unto the beast; and they adored the beast, saying: Who is like unto the beast? And who shall be able to fight with it?

5. And there was given unto it a mouth speaking great things, and blasphemies: And power was given to it to make war forty two months.

6. And it opened its mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven.

7. And it was granted to him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation:

8. And all those who dwell on the earth, whose names are not written in the book of life of the lamb, which was slain from the beginning of the world, \* did adore it.

9. If any man hath an ear, let him hear.

10. He that leadeth into captivity, shall himself go into captivity: He that killeth with the sword, must himself be killed with the sword. Here is the patience, † and the faith of the Saints.

11. And I saw another beast rise up out of the earth, and it had two horns like the horns of a lamb, and it spake like a dragon.

12. And it exercised all the power of the first beast in its presence: And caused the earth, and the inhabitants thereof to adore the first beast, whose mortal wound was healed.

13. And it wrought great wonders, so as to cause fire to come down from heaven upon the earth in the presence of men.

14. And it seduced the inhabitants of the earth, by the means of the wonders which were granted unto it to work in the presence of the beast, saying unto the inhabitants of the earth, that they should make the image of the beast, which was wounded by the sword, and did live.

15. And it was granted unto him to give life unto the image of the beast, and that the image of the beast might speak: And cause, that as many as would not adore the image of the beast, should be slain

16. And it shall cause all both small and great, rich and poor, free and bond, to bear a mark in their right hand, or in their foreheads.

17. And

\* i. e. Which was slain from the beginning of the World in the Foreknowledge of God.  
† i. e. The Effect of the Patience and Faith of the Saints, namely that such as slew them with the sword shou'd themselves be slain with the sword, as it did indeed happen to the Pagan Emperors who slew the primitive Martyrs: For they themselves fell by the sword.

17. And that no man might buy, or sell, but he that hath the mark, or the name of the beast, or the number of its name.

18. Here is wisdom. Let him that hath understanding compute the number of the beast: For it is the number of a man, and his number is six hundred sixty six. \*

C H A P. XIV.

1. **A**ND I beheld, and lo a lamb stood on mount Sion, and with him were an hundred and forty four thousand, having his name, and his fathers name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: And the voice which I heard was as the voice of harpers playing on their harps.

3. And they sung as it were a new canticle, before the throne, and before the four beasts, and the elders: And no man could sing that canticle but these hundred and forty four thousand, which are bought from the earth.

4. These are they, who have not been defiled with women: For they are virgins. These follow the lamb whithersoever he goeth. These were bought from among men being the first fruits unto God, and to the lamb:

5. And in their mouth was found no lie: For they are spotless before the throne of God.

6. And I saw another angel fly thro' the midst of heaven, having the everlasting gospel, that he might preach unto those, who bear rule over the earth, and over every nation, and tribe, and tongue, and people:

7. Saying with a loud voice: Fear the Lord, and give honour to him; for the hour of his judgment is come: And adore him, who made heaven and earth, the sea, and the fountains of water.

8. And another angel followed, saying: Babylon is fallen, is fallen, that great city, which hath made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice: If any man adore the beast, and the image thereof, and receive the mark in his forehead, or in his head:

10. The same shall drink of the wine of the wrath of God, which is mix'd with the pure wine in the chalice of his wrath, and he shall be tormented with

\* The Greeks make use of the Letters of the Alphabet instead of Figures, and here St. John gives us to understand that the Letters which make up the number six hundred sixty six, will be the Letters of the Name of Anti-christ. A The Epistle on the Feast of the Holy Innocents, Dec. 28.

fire and brimstone, in the presence of the holy angels, and before the face of the lamb:

11. And the smoke of their torment shall ascend up for ever and ever: And those who adore the beast and the image thereof, and whosoever receiveth the mark of its name, have no rest day and night.

12. Here is the patience of the Saints, who keep the commandments of God, and the faith of Jesus.

*The Epistle in  
a daily Mass  
for the Dead.*

13. And I heard a voice from heaven saying unto me: Write: Blessed are the dead which die in the Lord. From this time now, saith the Spirit, they rest from their labours; for their works do follow them.

14. And I beheld, and lo a white cloud: And upon the cloud sat one like the son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out of the temple, crying with a loud voice to him that sat upon the cloud: Thrust in thy sickle, and reap, for the time of reaping is come, because the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel, who had power over fire, came out from the altar, and cried with a loud voice unto him who had the sharp sickle, saying: Thrust in thy sharp sickle, and garner the clusters of the vine of the earth: For its grapes are ripe.

19. And the angel thrust in his sharp sickle upon the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20. And the wine-press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand six hundred furlongs.

## CHAP. XV.

1. **A**ND I saw another great and wonderful sign in heaven, seven angels having the seven last plagues: For in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire, and those, who overcame the beast and the image thereof, and the number of its name, standing upon the sea of glass, having the harps of God:

3. And singing the canticle of Moses the servant of God, and the canticle of the lamb, saying: Great and wonderful are thy works, Lord God almighty: Just and true are thy ways, O eternal king.

4. Who

4. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: For all nations shall come, and adore before thee, because thy judgments are made manifest.

5. After these things I looked, and behold the temple of the tabernacle of the testimony was opened in heaven:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linnen, and girded about their breasts with golden girdles:

7. And one of the four beasts gave the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the majesty of God, and from his power: And no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

## C H A. P. XVI.

1. **A**ND I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2. And the first went away, and poured out his vial upon the earth: And the men, who had the mark of the beast, and those who adored the image thereof, were struck with a cruel, and most dangerous wound.

3. And the second angel poured out his vial into the sea, and it became as the blood of a dead man: And every creature died in the sea.

4. And the third poured out his vial into the rivers, and fountains of water, and they became blood.

5. And I heard the angels of the water say: Thou art just O Lord, who art, and who wast holy, thou who hast judged thus:

6. Because they have spilt the blood of the saints and of the prophets, thou also hast given them blood to drink: For they deserved it.

7. And I heard another say from *under* the altar: Yes Lord God almighty, true and just are thy judgments.

8. And the fourth angel poured out his vial upon the sun, and power was given unto him for to afflict men with heat and fire:

9. And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they do penance that they might give him glory.

10. And the fifth angel poured out his vial upon the seat of the beast: And his kingdom was full of darkness, and they bit their tongues for pain:

11. And they blasphemed the God of heaven, because of their pains and wounds, and did not do penance for their works.

12. And the sixth angel poured out his vial into the great river Euphrates: And dried up the water thereof, to prepare a way for the kings of the east.

13. And I saw come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs:

14. These are the spirits of devils, working wonders, and they go forth unto the kings of the whole earth, to gather them to battle for the great day of almighty God.

15. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and expose his shame.

16. And he shall gather them together in a place, which is called in Hebrew Armagedon.

17. And the seventh angel poured out his vial into the air, and there came a great voice out of the temple from the throne, saying: It is done.

18. And there were lightnings, and voices, and thunders, and there was a great earthquake, such an earthquake, so great, as never was since men have been upon the earth.

19. And the great city was divided into three parts, and the city of the nations fell: And great Babylon came in remembrance before God, to give unto it the cup of the wine of the indignation of his wrath.

20. And every island fled away, and the mountains were not found.

21. And great hail about the weight of a talent fell down from heaven upon men: And the men blasphemed God because of the plague of the hail: For it was exceeding great.

## C H A P. XVII.

1. **A**ND there came one of the seven angels which had the seven vials, and spake to me, saying: Come, I will shew thee the condemnation of the great harlot, that sitteth upon many waters,

2. With whom the kings of the earth have committed fornication, and by the wine of whoredom the inhabitants of the earth have been made drunk.

3. And

3. And he carried me away in the spirit into the wilderness. And I saw a woman sit upon a scarlet coloured beast full of names of blasphemy, having seven heads and ten horns.

4. And the woman was clothed in purple and scarlet, and decked with gold, and precious stones, and pearls, having in her hand a golden cup, full of the abomination, and filthiness of her fornication.

5. And upon her forehead a name written: Mystery: Babylon the great, the mother of the fornications and abominations of the earth.

6. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And when I had seen her, I wondered with great admiration.

7. And the angel said unto me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast which thou hast seen, was, and is not, and shall ascend out of the bottomless pit, and be utterly destroyed: And the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder when they see the beast, which was, and is not.

9. And this is the meaning thereof, he that hath wisdom. \* The seven heads, are the seven mountains, \* Sup. Let upon which the woman sitteth, and are seven kings. *him under-*

10. Five are fallen, one is, and another is not yet *stand it.* come: And when he cometh, he must continue a short space.

11. And the beast, which was, and is not: Even the same is the eighth, and is of the seven, and goeth to perdition.

12. And the ten horns which thou hast seen, are ten kings, who have received no kingdom as yet, but shall receive power as kings for an hour † after the beast. † i. e. For a short space.

13. These have the self same design, and shall give up their strength, and their power to the beast.

14. These shall fight with the lamb, and the lamb shall overcome them: Forasmuch as he is the Lord of Lords, and the king of kings; and they that are with him, are the called, the elect, and the faithful.

15. And he said unto me: The waters which thou hast seen, where the harlot sitteth, are peoples, and nations, and tongues.

16. And the ten horns which thou hast seen upon the beast, the same shall hate the harlot, and shall

make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put into their hearts to do that which is pleasing to him, that they may give their kingdom to the beast until the words of God be fulfilled.

18. And the woman, which thou hast seen, is the great city, which reigneth over the kings of the earth.

C H A P. XVIII.

1. **A**ND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2. And he cried out with all his might, saying: Babylon the great is fallen, is fallen: And is become the habitation of devils, and the haunt of every foul spirit, and the refuge of every unclean and hateful bird.

3. Because all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth became rich thro' the excess of her luxury.

4. And I heard another voice from heaven, saying: Come out of her my people, that ye be not partakers of her crimes, and that ye receive not of her plagues:

5. For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6. Render unto her, even as she hath render'd unto you; and double unto her double according to her works: In the cup which she hath filled for you, fill her double.

7. How much she hath glorified herself, and lived deliciously; so much torment and sorrow give her: Because she saith in her heart: I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with fire: For mighty is the God who shall judge her.

9. And the kings of the earth, who have committed fornication with her, and lived deliciously, shall weep and lament for her, when they shall see the smoke of her burning:

10. Standing afar off for fear of her torments, saying: Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come.

11. And



11. And the dealers of the earth shall weep, and mourn over her: For no man shall buy their wares any more.

12. The wares of gold, and silver, and precious stones, and of pearls, and fine linnen, and purple, and silk, and scarlet, (and all sort of sweet smelling wood, and all sort of ivory vessels, and all sort of vessels of precious stones, and of brasse, and of iron, and marble,

13. And cinnamon) and of odours, and of ointments, and frankincense, and wine, and oil, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits which thy soul thirsted after, are departed from thee, and all the fat and fair things have perished from thee, and men shall find them no more.

15. The merchants of these things, which grew rich by her, shall stand afar off for fear of her torments, weeping and wailing,

16. And saying: Alas, alas that great city, which was clothed in fine linnen and purple, and scarlet, and decked with gold and precious stones, and pearls.

17. For in one hour so great riches are come to nothing. And every pilot, and every one that saileth in the sea, and the mariners, and such as work at sea, stood afar off,

18. And cried, when they saw the place of her burning, saying: What is there like unto this great city?

19. And they cast dust on their heads, and cried weeping and wailing, saying: Alas, alas that great city, wherein all such as had ships in the sea, were enriched by her wealth! For in one hour is she made desolate.

20. Rejoice over her O heaven, and ye holy Apostles and Prophets: For God hath revenged you on her.

21. And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying: Thus shall Babylon that great city be thrown down with violence, and shall be found no more.

22. And the sound of harpers, and musicians, and of pipers, and a trumpet, shall be heard no more in thee: And no tradesman of what trade soever shall be found any more in thee: And the noise of a mill-stone shall be heard no more in thee:

23. And the light of a candle, shall shine no more in thee: And the voice of the bridegroom, and of the bride shall be heard no more in thee: Forasmuch as thy merchants were the princes of the earth, forasmuch as all nations have been seduced by thy forceries.

24. And in that city was found the blood of the Prophets, and of the Saints; and of all that were slain upon the earth.

C H A P. XIX.

*The Epistle for  
many Martyrs.  
between Ea-  
ster and  
Whitsunday.*

1. **A**fter these things I heard as it were the voice of much people in heaven, saying: Alleluia: Salvation, and glory, and power, be to our God:
2. Because the judgments of him, who hath judged the great harlot, which corrupted the earth with her prostitution, and hath avenged the blood of his servants at her hands, are true and just.
3. And again they said: Alleluia. And her smoke ascended for ever and ever.
4. And the four and twenty elders, and the four beasts fell down, and adored God, which sat on the throne, saying: Amen: Alleluia.
5. And there came a voice out from the throne, saying: Praise our God all ye his servants, and ye that fear him, both small and great.
6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying: Alleluia: \* For our Lord God Almighty reigneth.
- \* i. e. Praise ye the Lord.
7. Let us be glad and rejoice, and give glory to him: For the marriage of the Lamb is come, and his spouse hath prepared her self.
8. And to her was granted, that she should be clothed in fine linnen bright and white: For the fine linnen is the good works of the saints.
9. And he said unto me: Write: Blessed are they, who are called unto the marriage supper of the Lamb. And he saith unto me: These words of God are true.
10. And I fell down at his feet to adore him: And he said unto me: See thou do it not: I am thy fellow-servant, and the fellow servant of thy brethren that have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.
11. And I saw heaven opened, and there appeared a white horse, and he that sat upon him was called faithful and true, and with justice he judgeth, and maketh war.
12. And his eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knew but he himself.
13. And he was clothed with a garment besprinkled with blood: And he is called, the word of God,
14. And the armies which are in heaven, followed him

him on white horses, cloathed in fine linnen, white and clean.

15. And out of his mouth goeth a sharp two-edged sword: That he might therewith smite the nations. And he shall rule them with a rod of iron: And he treadeth the wine-press of the fury of the wrath of almighty God.

16. And he beareth on his garment and on his thigh written: King of Kings, and Lord of Lords.

17. And I saw an angel standing in the sun, and he cried with a loud voice, saying unto all the birds which flew thro' the midst of heaven: Come and be gathered together unto the great supper of God:

18. That ye may eat the flesh of kings, and the flesh of captives, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all men, both free and bond, both small and great.

19. And I saw the beast, and the kings of the earth, and their armies gathered together, in order to give battle to him who sat on the horse, and to his army.

20. And the beast was taken, and with it the false prophet, which had in its preience done wonders, by which it had seduced those, who received the mark of the beast, and who had adored the image thereof. These two were cast alive into a lake of fire burning with brimstone:

21. And the rest were slain with the sword of him that sat on the horse, which sword cometh out of his mouth: And all the birds were filled with their flesh.

## C H A P. XX.

1. **A**ND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent which is the devil, and satan, and bound him for a thousand years:

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he might not seduce the nations any more, till the thousand years were compleated: And after that he must be loosed for a little time.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: And I saw the souls of them that were beheaded for the faith of Jesus, and for the word of God, and of them that adored not the beast, nor the image thereof, neither had received its  
mark

mark on their foreheads, or in their hands, and they lived, and reigned with Christ a thousand years.

5. The rest of the dead entered not into life, till the thousand years were compleated. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: The second death hath no power over these, but they shall be priests of God and of Christ, and they shall reign with him a thousand years.

7. And when the thousand years are compleated, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are upon the four corners of the earth, Gog, and Magog, and shall gather them together to battle; the number of whom is as the sand of the sea.

8. And they went up, and extended themselves upon the face of the earth, and surrounded the camp of the Saints, and the beloved city.

9. And fire came down from God out of heaven, and devoured them: And the devil, who seduced them, was cast into a lake of fire and brimstone, where both the beast,

10. And the false prophet shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat upon it, from whose presence the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, great and small stand before the throne, and the books were opened: And another book was opened, which was the book of life: And the dead were judged by the things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it: And death and hell gave up the dead that were in them: And sentence passed upon every man according to their works.

14. And hell and death were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life, was cast into the lake of fire.

## CHAP. XXI.

1. **A**ND I saw a new heaven, and a new earth. For the first heaven, and the first earth were passed away; and the sea was no more.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And

3. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he shall dwell with them. And they shall be his people, and God himself being with them, shall be their God:

4. And God shall wipe away all tears from their eyes: And there shall be no more death, neither mourning, nor crying, neither shall there be any more sorrow: For the former things have passed away.

5. And he that sat upon the throne, said: Behold I make all things new. And he said unto me: Write, for these words are most faithful, and true.

6. And he said unto me: It is done. I am Alpha, and Omega, the beginning, and the end. I will give unto him that is thirsty of the fountain of the water of life gratis.

7. He that overcometh shall inherit these things, and I shall be his God, and he shall be my son.

8. But as to the fearful, and the incredulous, and the execrable, and murderers, and whore masters, and forcerers, and idolaters, and all liars, their portion shall be in the lake that burneth with fire and brimstone; which is the second death.

9. And there came one of the seven angels which had the vials full of the seven last plagues, and he talked with me, saying: Come and I will shew you the bride, the lamb's wife.

10. And he caught me up in the spirit unto a great and high mountain, and shewed me the holy city Jerusalem coming down out of heaven from God.

11. Having the brightness of God, and its light like a precious stone, as it were a jasper stone, clear as chrysol.

12. And it had a great and high wall, with twelve gates; and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14. And the wall of the city had twelve foundations, and in them the twelve names of the twelve Apostles of the lamb.

15. And he that talked with me had a golden measuring reed, to measure the city, and the gates thereof and the wall.

16. And the city was a perfect square, being equal in length and breadth: And he measured the city with the golden reed, twelve thousand furlongs: And the

the length, and the height, and the breadth of it are equal.

\* i. e. The Measure whereof the Angel made use.

17. And he measured the wall thereof an hundred and forty four cubits, with the measure of a man, which is that of the angel. \*

18. And the structure of the wall thereof, was of jasper stone: But the city it self was pure gold like clear glass.

19. And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth an emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topas, the tenth, a chrysolarius; the eleventh, an hyacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls, and each gate was made of one pearl a piece: And the street of the city was pure gold like transparent glass.

22. And I saw no temple therein: For the Lord God almighty and the lamb are the temple thereof.

23. And the city hath no need of the sun, neither of the moon to shine in it: For the brightness of God did lighten it, and the lamb is the light thereof.

24. And the nations shall walk in his light: And the kings of the earth shall bring their glory, and honour into it.

† Sup. Nor even by Night.

25. And the gates of it shall not be shut by day: † For there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. Nothing that is defiled shall enter into it, nor any man that worketh abomination, and frameth a lie; but those who are written in the lamb's book of life.

## C H A P. XXII.

1. **A**ND he shewed me a river of the water of life clear as crystal, coming out from the throne of God, and of the lamb.

2. In the midst of the street of the city, and of either side of the river was the tree of life, which beareth twelve sorts of fruit, and yieldeth its fruit every month, and the leaves of the tree are for the healing of the nations.

3. And there shall be no more curse: But the throne of God and of the lamb shall be in it: and his servants shall serve him.

4. And

4. And they shall see his face, and his name shall be in their foreheads.

5. And there shall be no more night: And they shall not want the light of a candle; nor the light of the sun; because the Lord God shall give them light, and they shall reign for ever and ever.

6. And he said unto me: These words are most faithful and true. And the Lord, the God of the spirits of the prophets sent his angel to shew unto his servants the things which must soon come to pass.

7. Behold I come speedily. Blessed is he that keepeth the words of the prophecy of this book.

8. I am John who saw, and heard these things. And when I had heard and seen, I fell down to adore before the feet of the angel which shewed me them.

9. And he said unto me: See thou do it not: For I am thy fellow-servant, and the fellow-servant of thy brethren the prophets, and of those, who keep the words of the prophecy of this book: Adore God.

10. And he saith unto me: Seal not the words of the prophecy of this book: For the time is at hand.

11. Let him that hurteth, hurt on still: And let him that is filthy, be filthy still: And let him that is just, be justified still: And let him that is holy, be sanctified still.

12. Behold I come quickly, and my reward is with me, that I may give unto every man according to his works.

13. I am Alpha, and Omega, the first and the last, the beginning and the end.

14. Blessed are those, who wash their robes in the blood of the lamb, that they may have sight to the tree of life, and may enter by the gates into the city.

15. Without are dogs, and forcerers, and whore-masters, and murderers, and idolaters, and whosoever loveth, and frameth a lie.

16. I Jesus have sent mine angel, to testify unto you these things in the churches. I am the root, and the off-spring of David, the bright and morning-star.

17. And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that is thirsty, let him come: And he that will, let him take the water of life gratis.

18. Now I declare unto every man, that heareth the

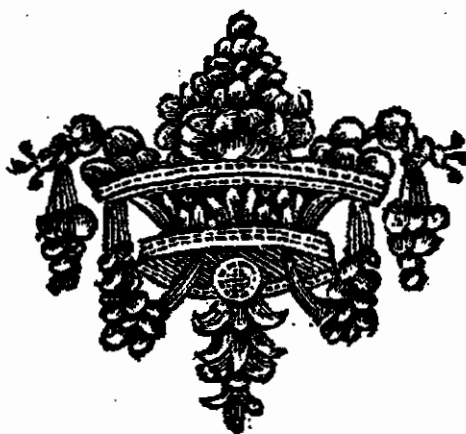
words of the prophecy of this book: If any man shall add unto these words, God shall lay upon him the plagues which are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20. He that beareth witness of these things saith: Truly I come quickly: Amen. Come Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

*F I N I S.*





*A Table of the Epistles and Gospels which are read at Mass throughout the whole Year (the Epistles which are taken out of the old Testament only excepted) and of the Chapters and Verses where they are to be found in the new Testament.*

*The first Figure denotes the Chapter, and the other two Figures the Verses that begin and end the Epistle and Gospel of each Day. Note that where there is no Epistle mentioned, nor Figure to denote it, that Day's Epistle is taken out of the Old Testament.*

For the better understanding of this Table, the Lay-reader is desired to observe that the Church begins the year with the first Sunday of *Advent*, and reckons four Sundays to *Christmas-Day*, then follow the Feasts of *Christmas* to the *Epiphany* inclusive. From thence to the Sunday called *Septuagesima*, there are in some Years six Sundays, in some Years but five, or four, and in some but three Sundays, according as *Lent* comes in earlier or later. Then follow in order the Sundays called *Septuagesima*, *Sexagesima*, and *Quinquagesima*. After these immediately follow the four Sundays called the first, second, third, and fourth Sundays of *Quadragesima*, next *Passion*, *Palm*, and *Easter* Sundays follow. From *Easter* Sunday there are six Sundays until *Pentecost*, called first, second, third, &c. Sundays after *Easter*. From *Pentecost* until *Advent*, there are some Years in which we reckon twenty eight, but never less than twenty three Sundays. They are termed in our Liturgy first Sunday after *Pentecost*, second Sunday after *Pentecost*, &c. and so on to the end of the Year.

How to find out the just Number of Sundays between *Pentecost* and *Advent*, as also between *Epiphany* and *Septuagesima* in every Year would be too tedious to be here inserted, but the Lay-reader may consult any Clergyman upon this Occasion, and he will be easily relieved.

# The Table.

## A D V E N T.

- F**irst Sunday. *Epistle.* Rom. 13. 11. 14. *Gospel* St. Luke 21. 25. 33.  
 Second Sunday *Epistle.* Rom. 15. 4. 13. *Gospel* St. Mat. 11. 2. 10.  
 Third Sunday *Epistle.* Philip. 4. 4. 7. *Gospel* St. John. 1. 19. 28.  
 Wednesday in *Ember Week.* *Gospel* Luke 1. 26. 38.  
 Friday in *Ember Week.* *Gospel* Luke 1. 39. 47.  
 Saturday in *Ember Week* *Epistle.* 2 Thessalonians. 2. 1. 8. *Gospel* Luke 3. 1. 6.  
 Fourth Sunday. *Epistle.* 1 Corinthians 4. 1. 5. *Gospel* Luke 3. 1. 6.  
 Christmas Eve. *Epistle.* Rom. 1. 1. 6. *Gof.* Mat. 1. 18. 21.  
 Christmas Day at the first Mass. *Epistle.* Titus 2. 11. 15. *Gof.* Luke 2. 1. 14.  
 Second Mass. *Epistle.* Titus 3. 4. 7. *Gof.* Luke 2. 15. 20.  
 Third Mass. *Epistle.* Hebrews 1. 1. 12. *Gof.* John 1. 1. 14.  
 St. Stephen's Day. *Epistle.* Acts of the Apostles. 6. 8. 10. and chap. 7. 54. 59. *Gof.* Mat. 23. 34. 39.  
 St. John's Day. *Gof.* St. John. 21. 19. 24.  
 Innocent's Day. *Epistle.* Revelations 14. 1. 5. *Gof.* Mat. 2. 13. 18.  
 St. Silvester. *Epistle.* 2 Timothy 4. 1. 8. *Gof.* Luke 12. 35. 40.  
 The Sunday within the Octave of the Nativity of our Lord Jesus Christ. *Epistle.* Galatians 4. 1. 7. *Gof.* Luke 2. 33. 40.  
 Circumcision Day. *Epistle.* Tit. 2. 11. 15. *Gof.* Luke 2. 21.  
 Epiphany Day. *Gof.* Mat. 2. 1. 12.  
 First Sunday after Epiphany *Epistle.* Rom. 12. 1. 5. *Gof.* Luke 2. 42. 52.  
 Second Sunday after Epiph. *Epistle.* Rom. 12. 6. 16. *Gof.* John 2. 1. 11.  
 Third Sunday after Epiph. *Epistle.* Rom. 12. 16. 21. *Gof.* Mat. 8. 1. 13.  
 Fourth Sunday after Epiph. *Epistle.* Rom. 13. 8. 10. *Gof.* Mat. 8. 23. 27.  
 Fifth Sunday after Epiph. *Epistle.* Colossians 3. 12. 17. *Gof.* Mat. 13. 24. 30.  
 Sixth Sunday after Epiph. *Epistle.* 1 Thessalonians 1. 2. 10. *Gof.* Mat. 13. 31. 35.  
 Septuagesima Sunday. *Epistle.* 1 Corinthians 9 24. 27. *Gof.* Mat. 20. 1. 16.  
 Sexagesima Sunday *Epistle.* 2 Corinthians 11. 19. 33. *Gof.* Luke 8 4. 15.  
 Quinquagesima Sunday *Epistle.* 1 Cor. 13. 1. 13. *Gof.* Luke 12. 31. 43.

## The Table.

Ash-wednesday. *Gof.* Mat. 6. 16. 21.  
 Thursday. *Gof.* Mat. 8. 5. 13.  
 Friday. *Gof.* Mat. 5. 43. 48. and 6. 1. 4.  
 Saturday. *Gof.* St. Mark 6. 47. 56.

## L E N T.

**F**irst Sunday of Quadragesima, or Lent. *Epist.* 2 Cor.  
 6. 1. 10. *Gof.* Mat. 4. 1. 11.  
 Monday. *Gof.* Mat. 25. 31. 46.  
 Tuesday. *Gof.* Mat. 21. 10. 17.  
 Wednesday in Ember Week. *Gof.* Mat. 12. 38. 50.  
 Thursday. *Gof.* Mat. 15. 21. 28.  
 Friday. in Ember Week. *Epist.* 1 Thessal. 5. 14. 23:  
*Gof.* Mat. 17. 1. 9.  
 Second Sunday of Quadragesima. *Epist.* 1 Thessal. 4.  
 1. 7. *Gof.* Mat. 17. 1. 9.  
 Monday. *Gof.* John 8. 21. 29.  
 Tuesday. *Gof.* Mat. 13. 1. 12.  
 Wednesday. *Gof.* Mat. 20. 17. 28.  
 Thursday. *Gof.* Luke 16. 19. 31.  
 Friday. *Gof.* Mat. 21. 33. 46.  
 Saturday. *Gof.* Luke 15. 11. 32.  
 Third Sunday of Quadrag. *Epist.* Ephesians 5. 1. 9.  
*Gof.* Luke 11. 14. 26.  
 Monday. *Gof.* Luke 4. 23. 30.  
 Tuesday. *Gof.* Mat. 18. 15. 22.  
 Wednesday. *Gof.* Mat. 15. 1. 10.  
 Thursday. *Gof.* Luke 4. 38. 44.  
 Friday. *Gof.* John 4. 5. 42.  
 Saturday. *Gof.* John 8. 1. 11.  
 Fourth Sunday of Quadrag. *Epist.* Galatians 4. 22. 31.  
*Gof.* John 6. 1. 15.  
 Monday. *Gof.* John 2. 13. 25.  
 Tuesday. *Gof.* John 7. 14. 31.  
 Wednesday. *Gof.* John 9. 1. 38.  
 Thursday. *Gof.* Luke 7. 11. 16.  
 Friday. *Gof.* John 11. 1. 45.  
 Saturday. *Gof.* John 8. 12. 20.  
 Passion Sunday. *Epist.* Hebrews 9. 11. 15. *Gof.* John  
 8. 46. 59.  
 Monday. *Gof.* John 7. 32. 39.  
 Tuesday. *Gof.* John 7. 1. 13.  
 Wednesday. *Gof.* John 10. 22. 38.  
 Thursday. *Gof.* Luke 7. 16. 50.  
 Friday. *Gof.* John 11. 47. 54.  
 Saturday. *Gof.* John 12. 10. 36.  
 Palm Sunday. *Epist.* Philippians 2. 5. 11. *Gof.* Mat.  
 26 and 27 Chapters being the Passion.

## The Table.

Monday. *Gof. John.* 12. 1. 9.  
 Tuesday. *Gof. the Passion.* Mark 14. and 15. Chapters.  
 Wednesday. *Gof. the Passion.* Luke 22. until the Verse  
 53. of the 23. Chapter.  
 Mandie Thursday. *Epist.* 1 Cor. 11. 20. 32. *Gof. John*  
 13. 1. 15.  
 Good Friday. *Gof. the Passion.* John 18. and 19. Chap-  
 ters.  
 Holy Saturday. *Epist.* Coloss. 3. 1. 4. *Gof. Mat.* 28.  
 1. 7.  
 Easter Sunday. *Epist.* 1 Cor. 5. 7. 8. *Gof. Mark* 16.  
 1. 7.  
 Easter Monday. *Epist.* Acts of the Apostles. 10. 37.  
 43. *Gof. Luke* 24. 13. 35.  
 Easter Tuesday. *Epist.* Acts 13. 26. 33. *Gof. Luke* 24.  
 36. 47.  
 First Sunday after Easter. *Epist.* 1. John 5. 4. 10.  
*Gof. John* 20. 19. 31.  
 Second Sunday. *Epist.* 1 Peter 2. 21. 25. *Gof. John* 10.  
 11. 16.  
 Third Sunday. *Epist.* 1 Peter 2. 11. 18. *Gof. John* 16.  
 16. 22.  
 Fourth Sunday. *Epist.* James 1. 17. 21. *Gof. John* 16.  
 5. 14.  
 Fifth Sunday. *Epist.* James 1. 22. 27. *Gof. John* 16.  
 23. 30.  
 The Rogation Days. *Epist.* James 5. 16. 20. *Gof. Luke*  
 11. 5. 13.  
 Rogation Tuesday. *Epist.* 1 Tim. 2. 1. 6. *Gof. Mat.*  
 7. 7. 15.  
 Ascension Eve. *Epist.* Eph. 4. 7. 13. *Gof. John* 17. 1.  
 11.  
 Ascension Day. *Epist.* Acts 1. 1. 11. *Gof. Mark* 16.  
 14. 29.  
 Sixth Sunday. *Epist.* 1 Peter 4. 7. 11. *Gof. John* 15.  
 26. 27. and 16. 1. 4.  
 Whitsun Eve. *Epist.* Acts 19. 1. 8. *Gof. John* 14.  
 15. 21.  
 Pentecost Sunday. *Epist.* Acts 2. 1. 11. *Gof. John* 14.  
 23. 31.  
 Monday. *Epist.* Acts 10. 42. 48. *Gof. John* 3. 16. 21.  
 Tuesday. *Epist.* Acts 8. 14. 17. *Gof. John* 10. 1. 10.  
 Wednesday. Ember Day. *Epist.* Acts 5. 12. 16. *Gof.*  
 John 6. 44. 52.  
 Friday. Ember Day. *Gof. Luke* 5. 17. 26.  
 Saturday. Ember Day. *Epist.* Rom. 5. 1. 5. *Gof. Luke*  
 4. 38. 44.  
 Trinity Sunday. *Epist.* Rom. 11. 33. 36. *Gof. Mat.*  
 28. 18. 39.

## The Table.

*The same being the first Sunday after Pentecost. Epist.*  
 1 John 4. 8. 21. *Gof.* Luke 6. 36. 42.  
*Corpus Christi Day. Epist.* 1 Cor. 11. 23. 29. *Gof.*  
 John 6. 56. 59.  
*Second Sunday after Pentecost. Epist.* 1 John 3. 13.  
 18. *Gof.* Luke 14. 16. 24.  
*Third Sunday. Epist.* 1 Peter 5. 6. 11. *Gof.* Luke 15.  
 1. 10.  
*Fourth Sunday. Epist.* Rom. 8. 18. 23. *Gof.* Luke 5.  
 1. 11.  
*Fifth Sunday. Epist.* 1 Peter 3. 8. 15. *Gof.* Mat. 5. 20.  
 24.  
*Sixth Sunday. Epist.* Rom. 6. 3. 11. *Gof.* Mark 8. 1. 9.  
*Seventh Sunday. Epist.* Rom. 6. 19. 23. *Gof.* Mat. 7.  
 15. 21.  
*Eighth Sunday. Epist.* Rom. 8. 12. 17. *Gof.* Luke 16.  
 1. 9.  
*Ninth Sunday. Epist.* 1 Cor. 10. 6. 13. *Gof.* Luke 19.  
 41. 47.  
*Tenth Sunday. Epist.* 1 Cor. 12. 2. 11. *Gof.* Luke 18.  
 9. 14.  
*Eleventh Sunday. Epist.* 1 Cor. 15. 1. 10. *Gof.* Mark  
 7. 31. 37.  
*Twelfth Sunday. Epist.* 2 Cor. 3. 4. 9. *Gof.* Luke 10.  
 23. 37.  
*Thirteenth Sunday. Epist.* Gal. 3. 16. 22. *Gof.* Luke  
 17. 11. 19.  
*Fourteenth Sunday. Epist.* Gal. 5. 16. 24. *Gof.* Mat. 6.  
 24. 33.  
*Fifteenth Sunday. Epist.* Gal. 5. 25. 26. and 6. 1. 10.  
*Gof.* Luke 7. 11. 16.  
*Sixteenth Sunday. Epist.* Ephes. 3. 13. 21. *Gof.* Luke  
 14. 1. 11.  
*Seventeenth Sunday. Epist.* Ephes. 4. 1. 6. *Gof.* Mat.  
 22. 35. 45.  
*Wednesday in Ember Week. Gof.* Mark 9. 16. 28.  
*Friday Gof.* Luke 7. 36. 50.  
*Saturday. Epist.* Heb. 9. 2. 12. *Gof.* Luke 13. 6. 17.  
*Eighteenth Sunday. Epist.* 1 Cor. 1. 4. 8. *Gof.* Mat.  
 9. 1. 8.  
*Nineteenth Sunday. Epist.* Ephes. 4. 23. 28. *Gof.* Mat.  
 22. 1. 14.  
*Twentieth Sunday. Epist.* Ephes. 5. 15. 21. *Gof.* John  
 4. 46. 53.  
*Twenty first Sunday. Epist.* Ephes. 6. 10. 17. *Gof.* Mat.  
 18. 23. 35.  
*Twenty second Sunday. Epist.* Philip. 1. 6. 11. *Gof.*  
 Mat. 22. 15. 21.  
*Twenty third Sunday. Epist.* Philip 3. 17. 21. and 4.  
 1. 3. *Gof.* Mat. 9. 18. 26.

## The Table.

*Twenty fourth Sunday. Epiſt. Coloff. 1. 9. 14. Goſ. Mat. 24. 15. 35.*

*Twenty Fifth Sunday. Goſ. John 6. 5. 11.*

## The Feaſts of the Saints.

### D E C E M B E R.

**S***T. Andrew Apoſtle. Epiſt. Rom. 10. 10. 18. Goſ. Mat. 4. 18. 22.*

*Conception of the Blessed Virgin Mary. Goſ. Mat. 1. 1. 16.*

*St. Thomas Apoſtle Epiſt. Ephes. 2. 19. 22. Goſ. John 20. 24. 29.*

### J A N U A R Y.

**C***onverſion of St. Paul. Epiſt. Acts 9. 1. 22. Goſ. Mat. 19. 27. 29.*

### F E B R U A R Y.

**T***HE Purification of the Blessed Virgin Mary. Goſ. Luke 2. 22. 32.*

*St. Matthias. Epiſt. Acts 1. 15. 26. Goſ. Mat. 11. 25. 30.*

### M A R C H.

**T***HE Annunciation of the Blessed Virgin Mary. Goſ. Luke 1. 26. 38.*

### A P R I L.

**S***T. Mark. Goſ. Luke 10. 1. 9.*

### M A Y.

**S***T. Philip and Jacob. Goſ. John 14. 1. 13.*

*The Invention of the Holy Croſs. Epiſt. Philip. 2. 5. 11. Goſ. John 3. 1. 15.*

### J U N E.

## The Table.

### JUNE

**S**T. Barnaby. *Epist.* Acts 11. 21. 27. *Gof.* Mat. 10. 16. 22.  
St. John Baptist. *Gof.* Luke 1. 57. 68.  
St. Peter and St. Paul. *Epist.* Acts 12. 1. 11. *Gof.* Mat. 16. 13. 19.

### JULY.

**T**HE Visitation of the Blessed Virgin Mary. *Gof.* Luke 1. 39. 47.  
St. Mary Magdalen. *Gof.* Luke 7. 36. 50.  
St. James *Apost.* *Epist.* 1 Cor. 4. 9. 15. *Gof.* Mat. 20. 20. 23.  
St. Anne. *Gof.* Mat. 13. 44. 52.

### AUGUST.

**S**T. Laurence. *Epist.* 2 Cor. 9. 6. 10. *Gof.* John 12. 24. 26.  
The Assumption of the Blessed Virgin Mary. *Gof.* Luke 10. 38. 42.  
St. Bartholomew. *Apost.* *Epist.* 1 Cor. 12. 27. 31. *Gof.* Luke 6. 12. 19.

### SEPTEMBER.

8. **T**HE Nativity of the Blessed Virgin Mary. *Gof.* Mat. 1. 1. 16.  
14. The Exaltation of the Holy Cross. *Epist.* Philip 2. 5. 11. *Gof.* John 12. 31. 36.  
21. St. Matthew. *Apost.* *Gof.* Mat. 9. 9. 13.  
29. St. Michael Archangel. *Epist.* Revel. 1. 1. 5. *Gof.* Mat. 18. 1. 10.

### OCTOBER.

**S**T. Luke Evangelist. *Epist.* 2 Cor. 8. 16. 24. *Gof.* Luke 10. 19.  
St. Simon and Jude. *Apost.* *Epist.* Ephes. 4. 7. 13.  
*Gof.* John 15. 17. 22.

### NOVEMBER.

# The Table.

## NOVEMBER.

**A**ll-Saints Day. *Epist.* Revel. 7. 2. 12. *Gof.* Mat. 5. 1. 12.  
All-Souls Day. *Epist.* 1 Cor. 15. 51. 57. *Gof.* John 5. 25. 29.  
11. St. Martin. *Gof.* Luke 11. 33. 36.  
21. The Presentation of the Blessed Virgin Mary. Luke 11. 27. 28.  
25. St. Catharine. *Gof.* Mat. 25. 1. 13.  
The Dedication of the Church. *Epist.* Rev. 25. 2. 5.  
*Gof.* Luke 19. 1. 14.

### The Common Offices of Saints.

**F**OR a Martyr and Bishop. *Epist.* James 1. 12. 18.  
*Gof.* Luke 14. 26. 33.  
For a Martyr and no Bishop *Epist.* 2 Timothy 2. 8.  
10. *Gof.* Mat. 10. 26. 32.  
For a Bishop and Confessor. *Epist.* Heb. 5. 1. 4. *Gof.* Mat. 24. 40. 47.  
For a Confessor and no Bishop. *Epist.* 1 Cor. 4. 9. 14.  
*Gof.* Luke 12. 32. 34.  
For a Virgin and Martyr *Gof.* Mat. 13. 44. 53.  
For a Virgin and no Martyr. *Epist.* 1 Cor. 7. 25. 34.  
*Gof.* Mat. 13. 44. 52.  
For a Widow. *Epist.* 1 Timothy 5. 3. 10. *Gof.* Mat. 13. 41. 52.  
For an Abbot. *Gof.* Mat. 19. 27. 29.



**I** J. S. Having been desired to take upon me the correcting of the Press in this first Edition of the present Version of the New Testament; do, in Justice to the learned Translator, who was at a great distance when the same was printed, voluntarily and sincerely acknowledge, that the blame of the following numerous Errata is entirely to be imputed to myself, for want of an able Person to read with me at the time of correcting and other Inconveniences; and therefore do intreat the charitable Christian Reader carefully to amend each Fault, as here set down, and not to lay to the Charge of the worthy Translator even so much as the least literal Error among them.

## E R R A T A.

**S**T. Math. chap. 1, in the Notes upon verse 16, for *Inheritance*, read *Inheritances*.  
 c. 2, in marginal Note to v. 16, f. *Superior* r. *Supple*. c. 3, Notes on v. 15, f. *there was a question*, v. *there was question*. c. 4, v. 24, f. *aid*, r. *laid*. c. 15, v. 17, f. *going* r. *goeth*. c. 24, v. 35, and 37, f. *hungry* r. *hungred*. c. 26, v. 3, f. *Place* r. *Palace*.  
 St. Mark c. 15, v. 3, f. *High Priest* r. *High Priests*. Ibid v. 46, f. *brought* r. *bought*.  
 c. 16, v. 1, f. *brought* r. *bought*. St. Luke Argument to c. 1, line 8, f. *singing* r. *singeth*. c. 1, Notes upon v. 5, f. *Chief Priests* r. *Chief Priest*. Ibid Notes upon v. 36, f. *secretly* r. *frequently*. c. 4, v. 21, f. *the Scripture* r. *this Scripture*. Ibid v. 22, f. *bear* r. *bare*. c. 5, v. 39, f. *fall in the ditch* r. *fall into the ditch*. c. 8, v. 14 f. *denoted* r. *denoteth*. c. 23, v. 36, f. *Commandments* r. *Commandment*. St. John c. 1, v. 34, f. *bear* r. *bare*. c. 6, marginal Note v. 1, f. *Tiberius* r. *Tiberias*, and again Ibid f. *Tiberias* r. *Tiberius*. c. 15, v. 24, f. *among you* r. *among them*. c. 18, v. 37, f. *unto them* r. *unto him*. Acts c. 15, v. 26, f. *but we write* r. *but that we write*. c. 17, v. 11, f. *these were* r. *these were*. In St. Paul Rom. c. 1, v. 20, f. *invincible* r. *invisibile*. c. 14, v. 20, f. *word* r. *work*. In 1 Cor. c. 4, v. 9, f. *and for I think* God r. *for I think that* God. c. 7, v. 9, f. *continue* r. *contain*. c. 10, v. 30, f. *that which* r. *that for which*. In 2 Cor. c. 3, v. 14, f. *taken by Christ* r. *taken away by Christ*. c. 8, v. 3, f. *Salvation* r. *Sincerity*. c. 11, v. 4, f. *he receive* r. *ye receive*. Ibid v. 14, f. *transformed* r. *transformeth*. In Galat. c. 3, v. 16, f. *that seed* r. *thy seed*. In Ephes. c. 4, v. 12, f. *works* r. *work*. c. 5, v. 14, f. *wherefore he* r. *wherefore he saith*. c. 6, v. 22, f. *ye may comfort* r. *he may comfort*. In Coloss. c. 1, v. 21, f. *therefore* r. *heretofore*. c. 4, v. 9, f. *pass as here* r. *pass here*. In 1 Thessal. c. 2, v. 13, f. *as it is written in truth* r. *as it is in truth*. In 1 Tim. c. 5, v. 22, f. *hand* r. *hands*. In 2 Tim. c. 3, v. 7, f. *of truth* r. *of the truth*. In Tit. c. 2, v. 12, f. *in the world* r. *in this world*. In Heb. c. 10, v. 33, f. *the other hand* r. *the one hand*. c. 11, v. 8, f. *whether* r. *whither*. Ibid v. 10, f. *and they instructed* r. *and they indeed instructed*. Ibid v. 12, f. *feeble's* r. *feeble knees*. c. 13, v. 6, f. *can do* r. *may do*. In Epist. St. James c. 4, v. 2, f. *and cannot* r. *and ye cannot*. Ibid v. 15, f. *& if* r. *and, if*. c. 5, v. 15, f. *hath* r. *have*. In 1 St. Pet. c. 2, v. 25, f. *our* r. *your*. c. 3, v. 12, f. *who* r. *that*. Ibid v. 14, f. *but if* r. *but and if*. c. 4, v. 2, f. *lust* r. *lusts*. c. 5, v. 9, f. *ye fast* r. *fastfast*. In 1 John c. 2, v. 27, f. *this* r. *his*. c. 4, in the Margin: I say Sunday r. the first Sunday after Pentecost c. 5, v. 2, f. *seeing that* we r. *seeing we*. In Jude c. 1, v. 4, f. *of God* r. *of our God*. Ibid v. 15, f. *of their* r. *of all their*. 1 id. v. 13, f. *on those* r. *on others*. Apoc. c. 6, v. 12, f. *all became* r. *all over became*. 1 id. v. 14, f. *removed* r. *moved*. c. 8, v. 1, f. *was a silence* r. *was silence*. c. 10, v. 6, f. *& there* r. *that there*. c. 12, v. 19, f. *the Covenant* r. *his Covenant*. c. 14 v. 9, f. *head* r. *hand*. c. 16, v. 3, f. *every creature* r. *every living creature*. Ibid v. 16, f. *in a place* r. *into a place*. c. 19, v. 18, f. *Captives* r. *Capitains*.

